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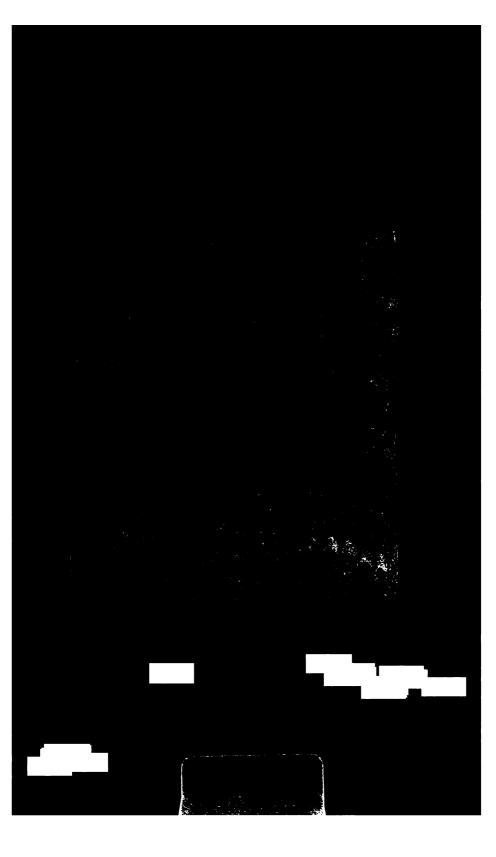
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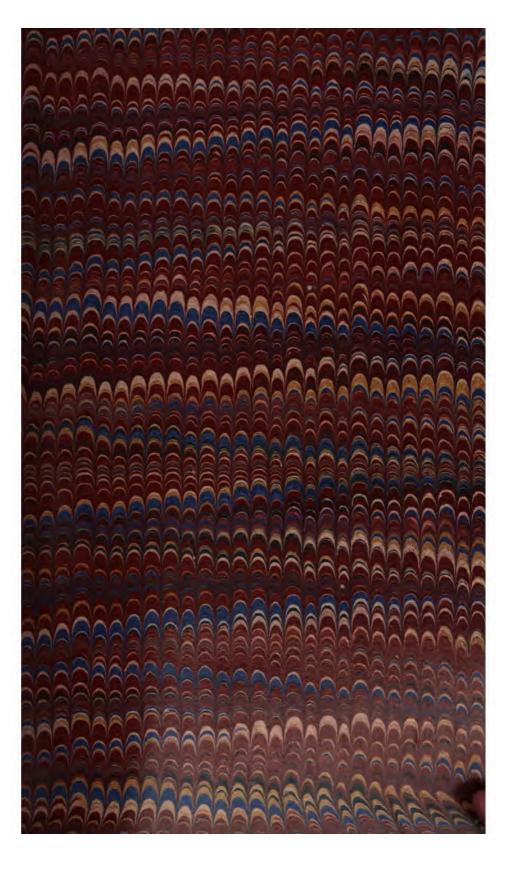
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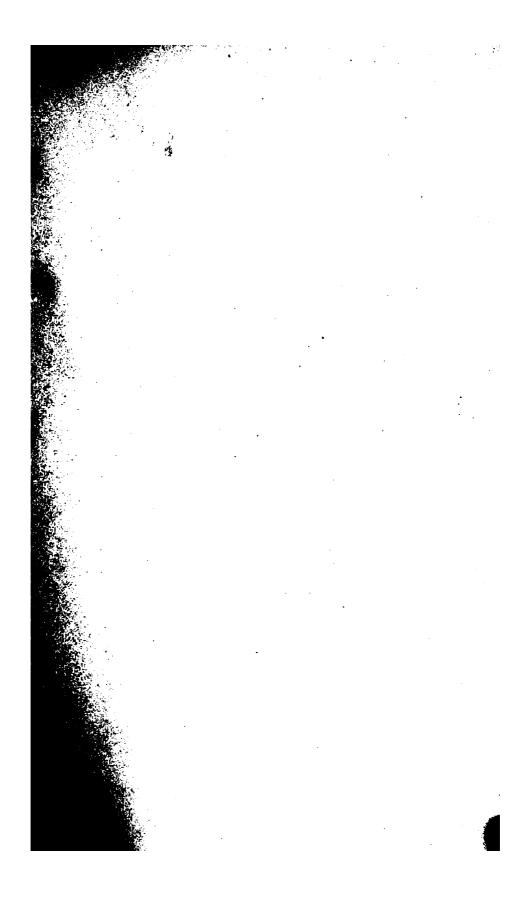
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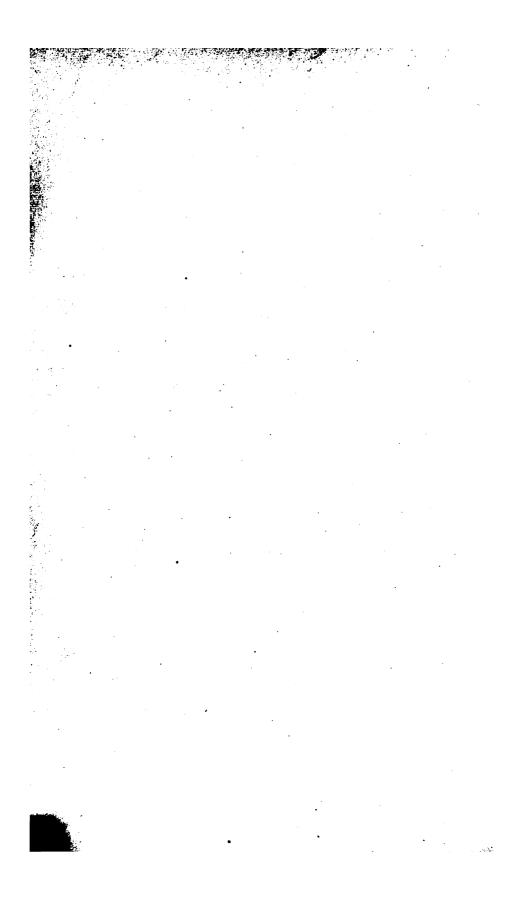


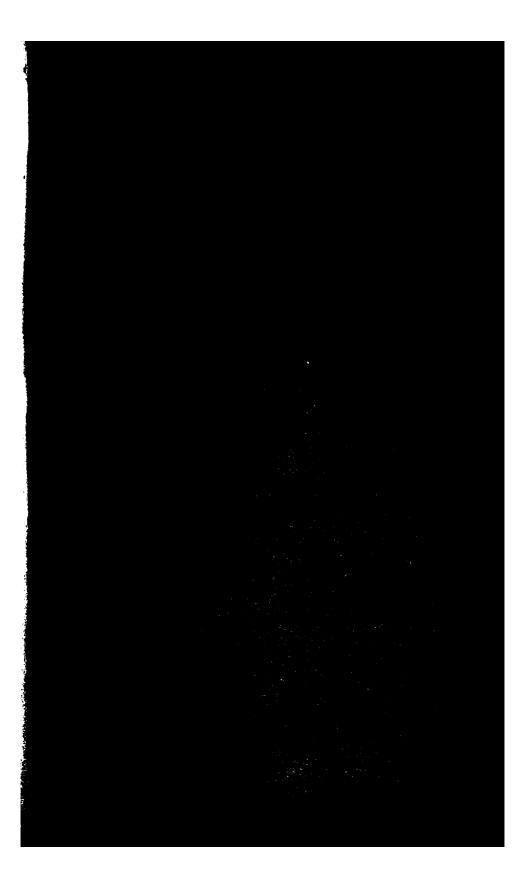


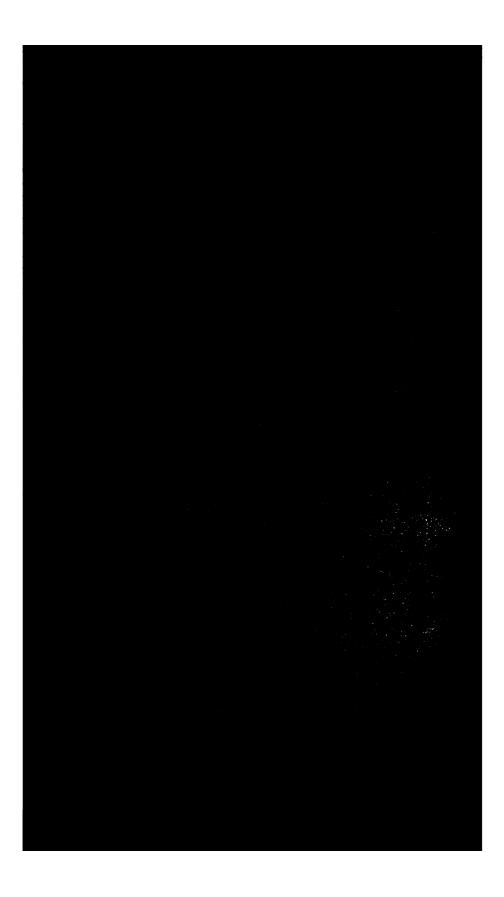


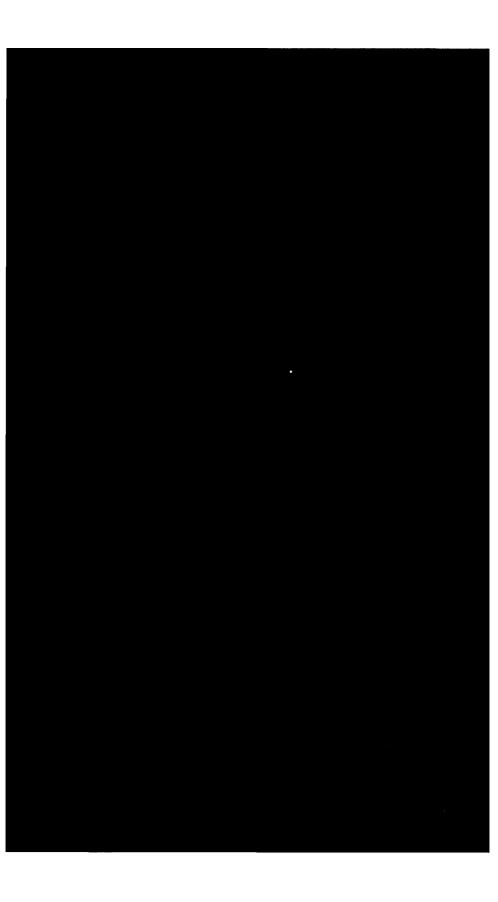


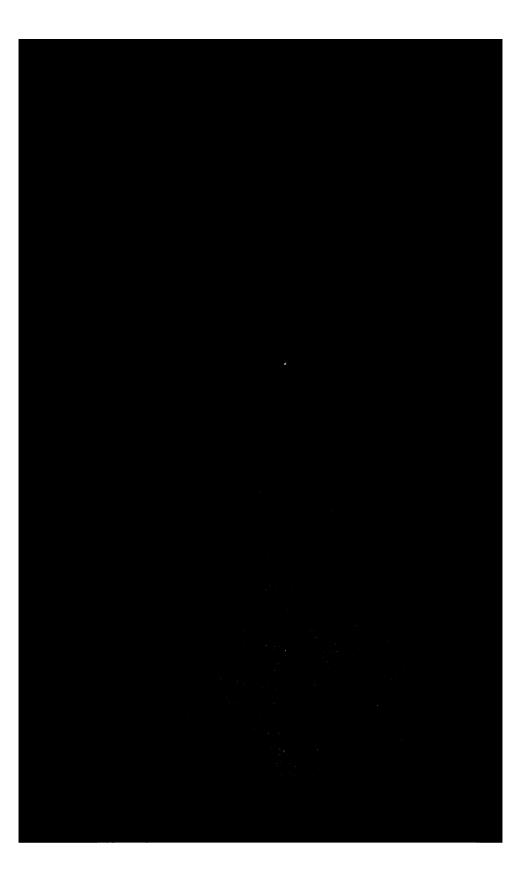


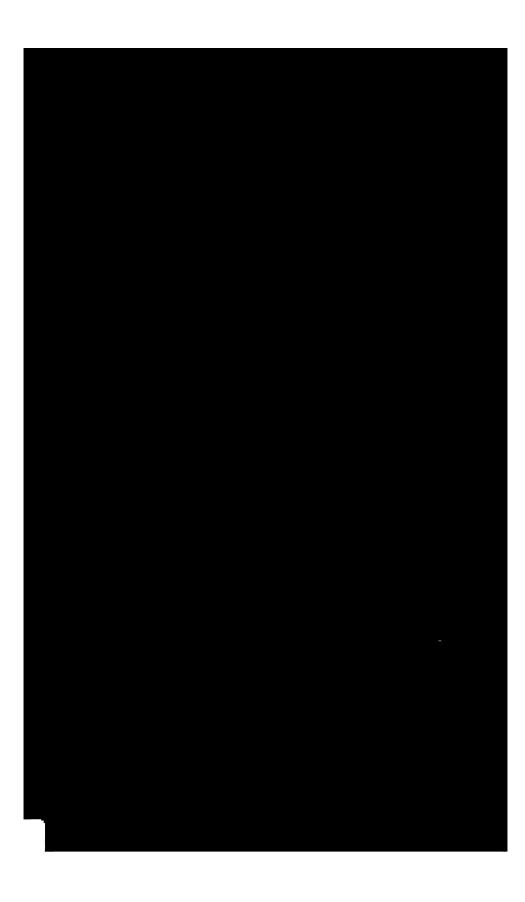


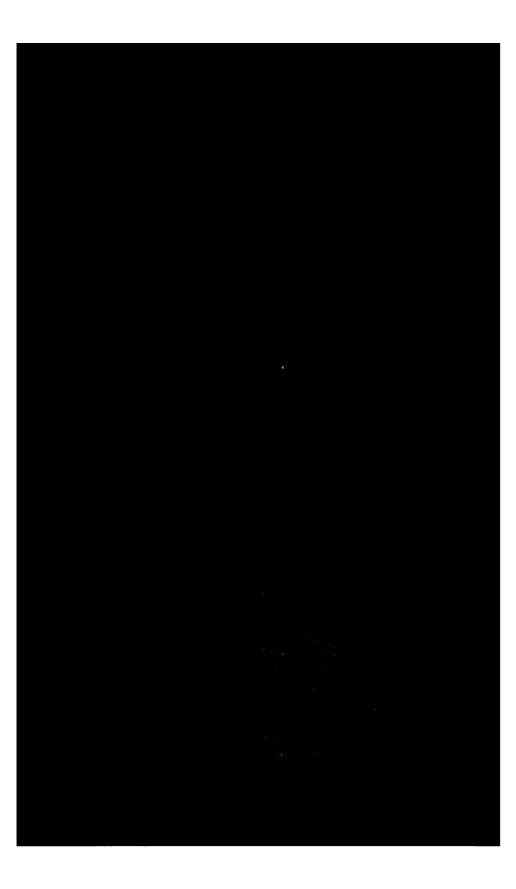


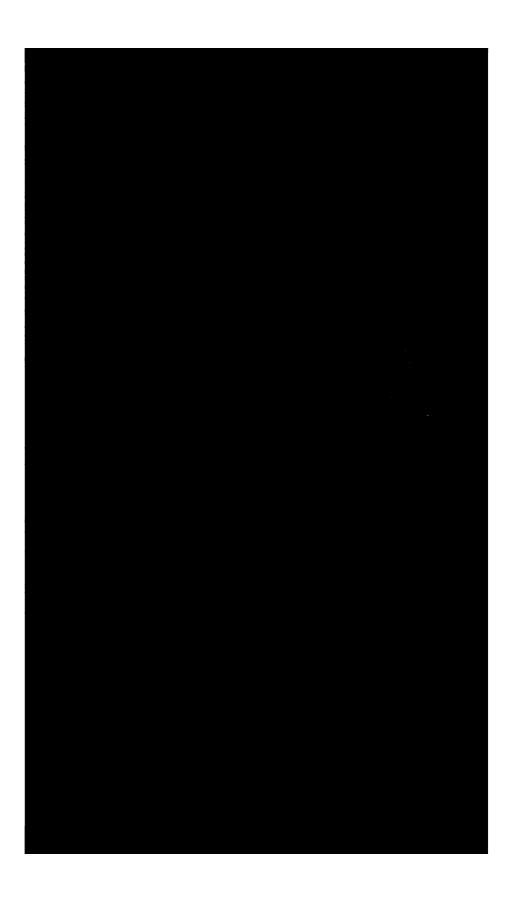


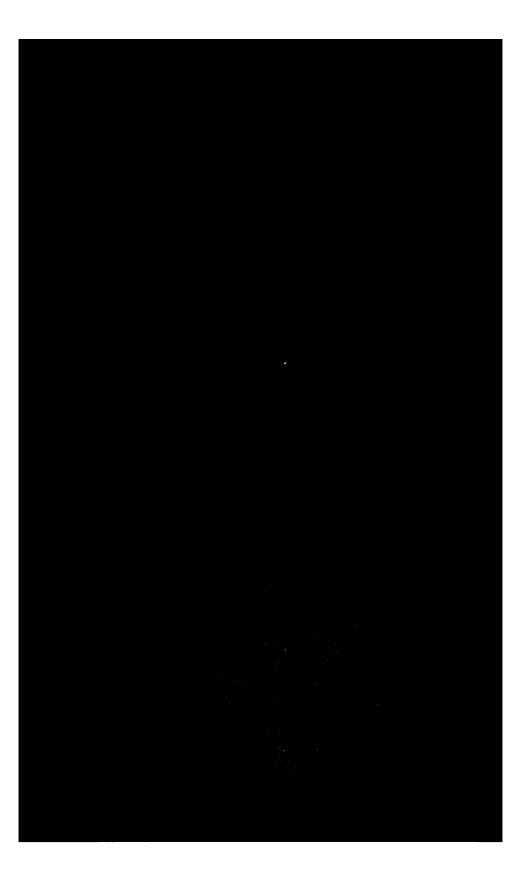




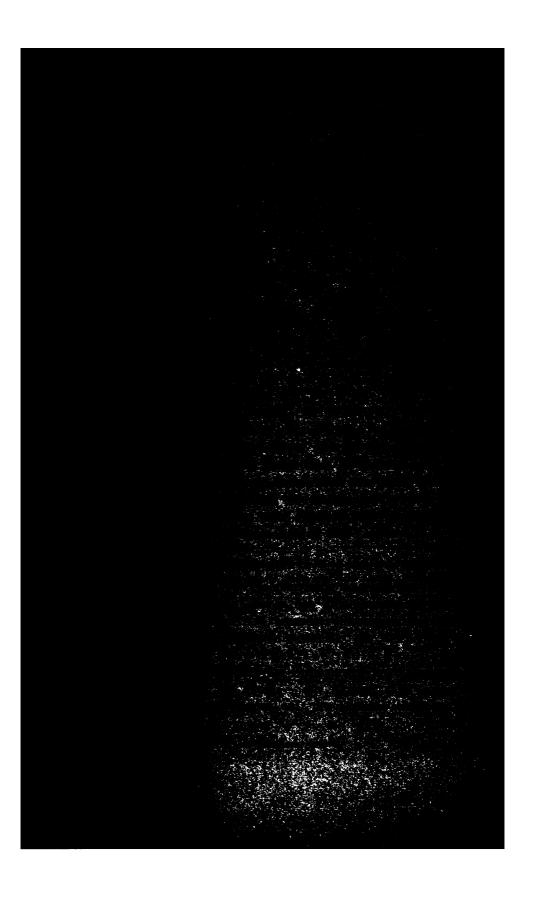


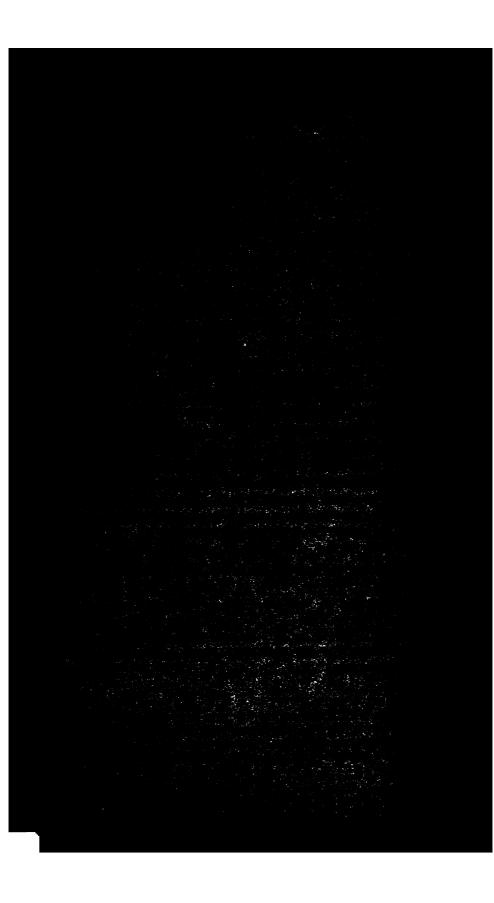




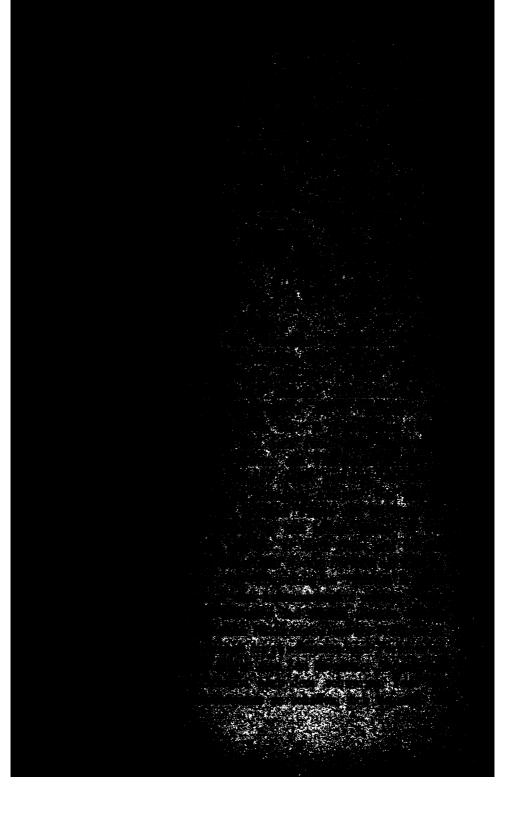


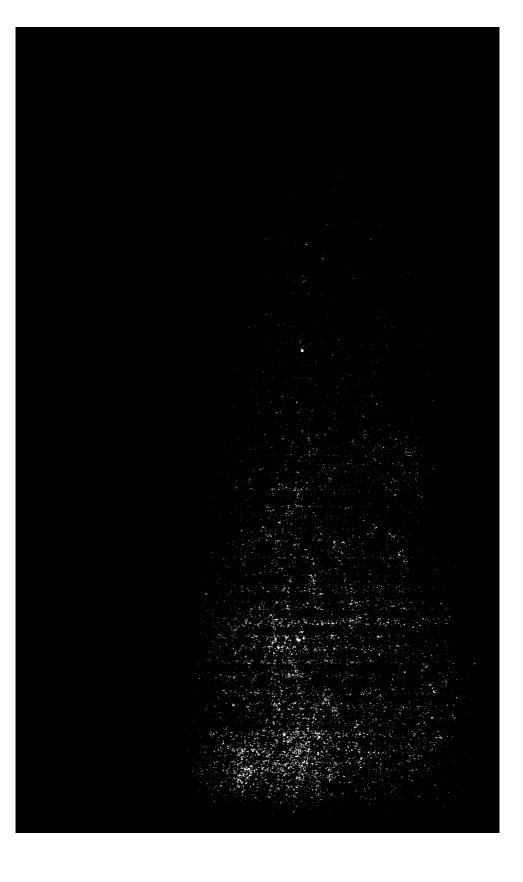
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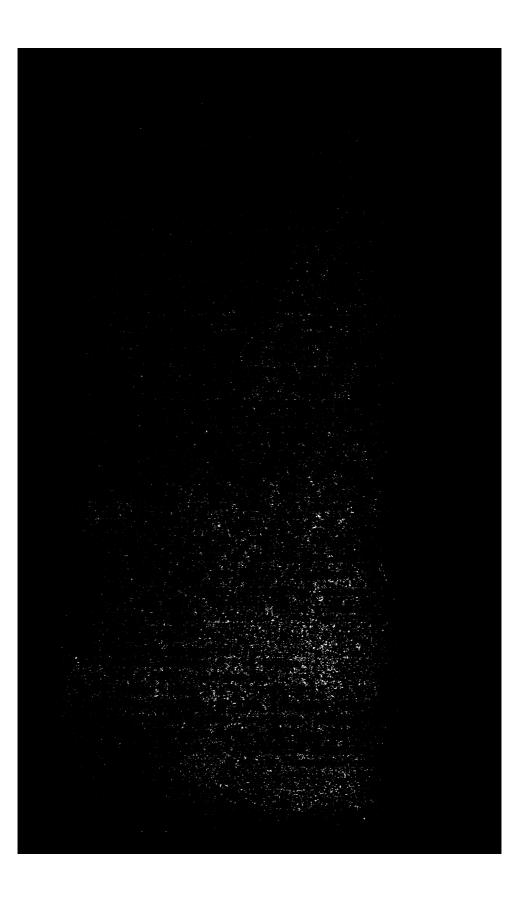


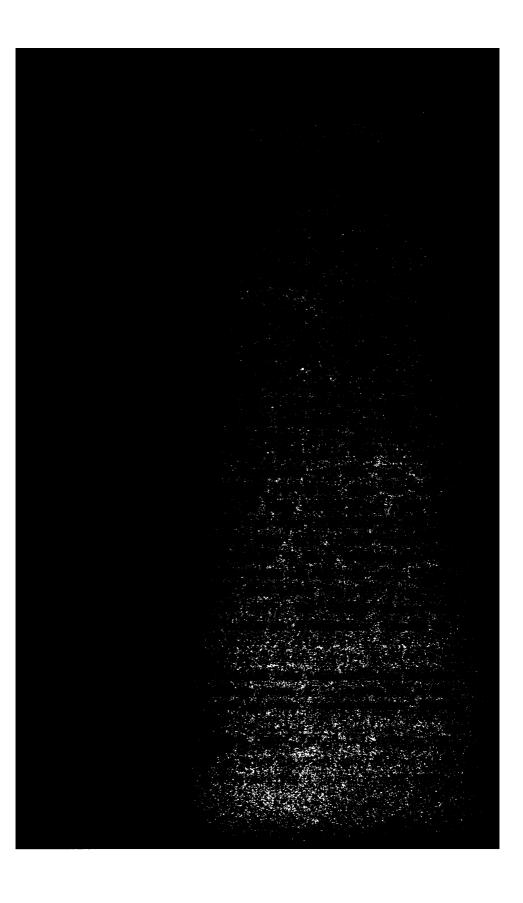


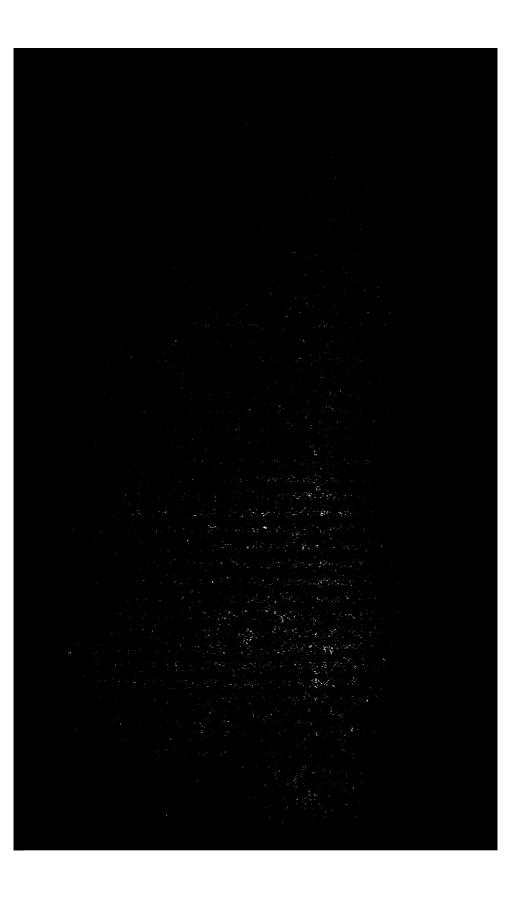


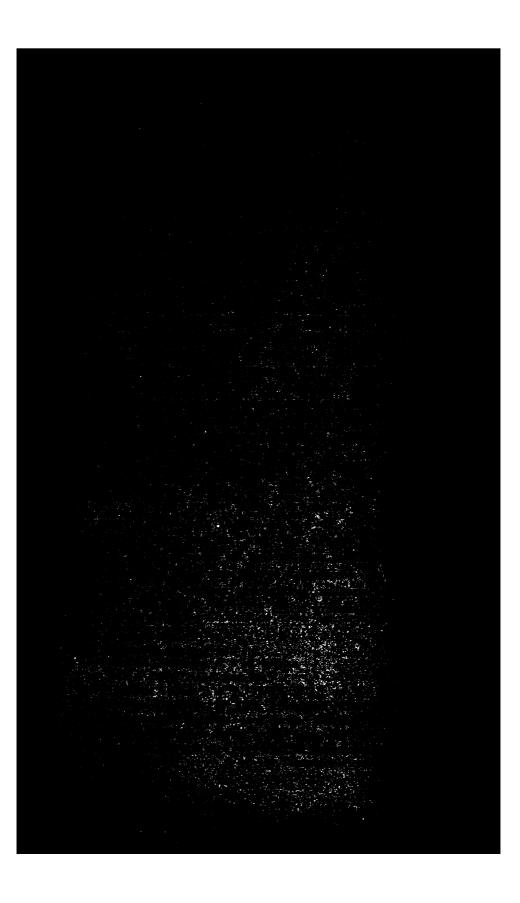


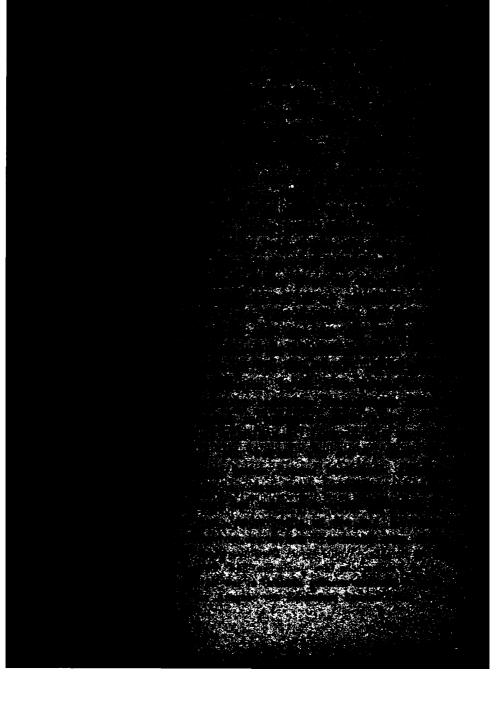










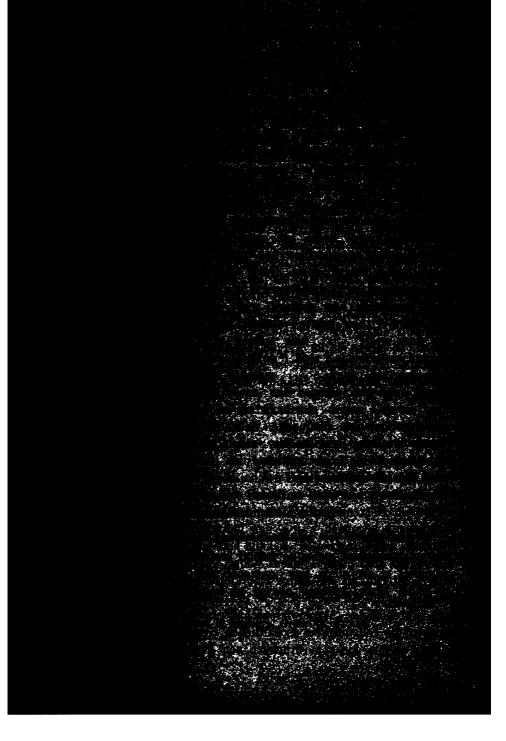


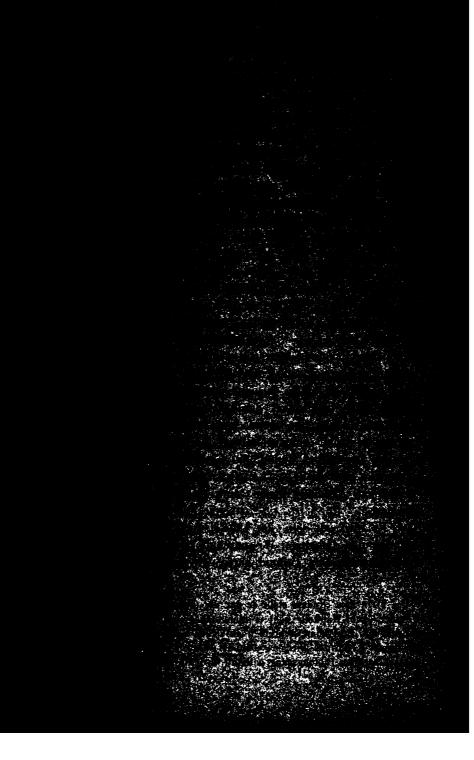
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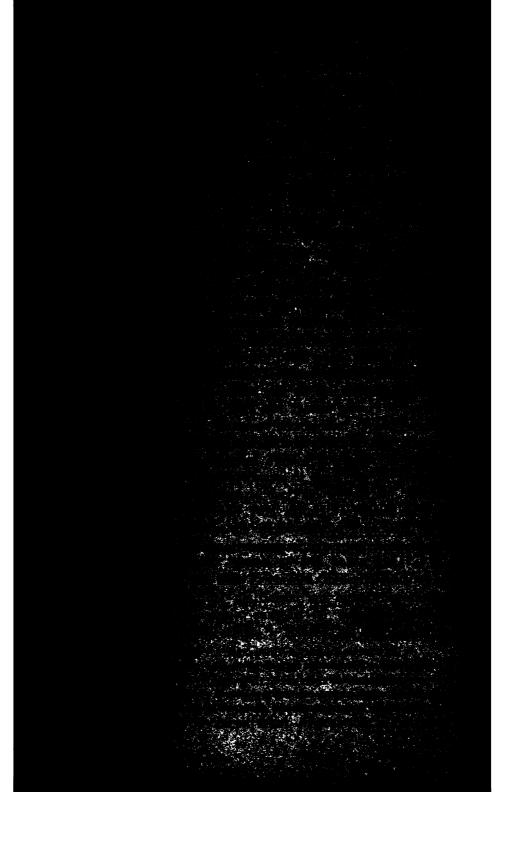


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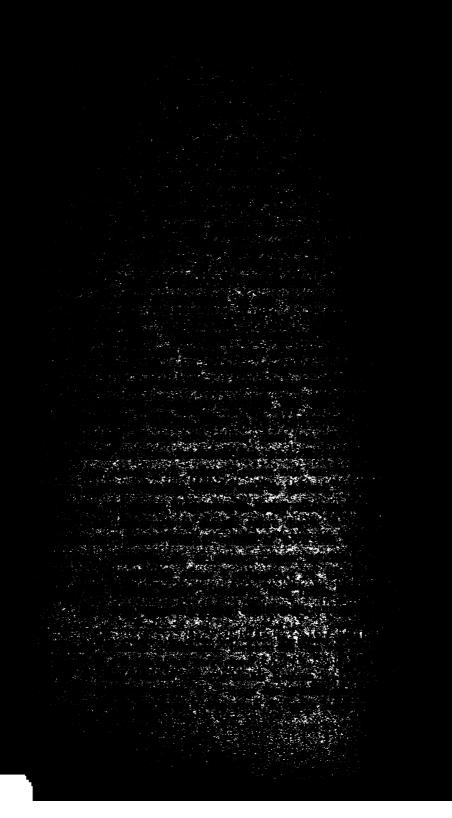
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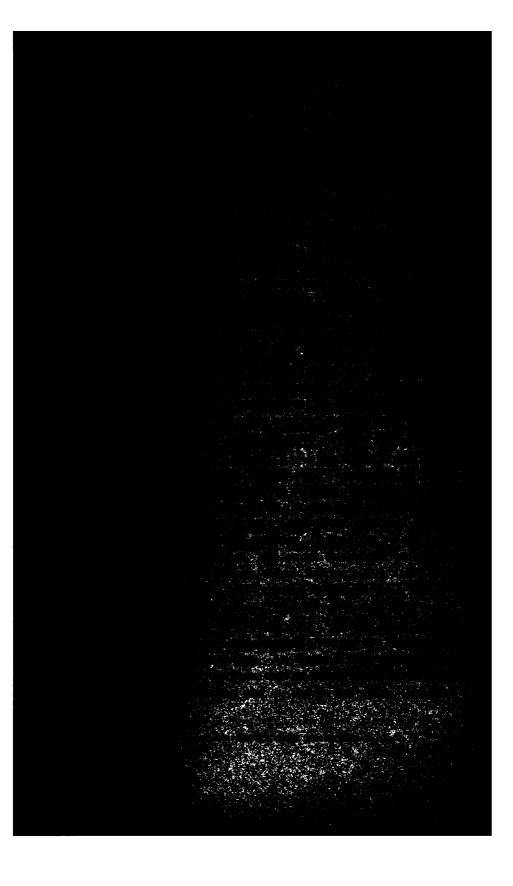
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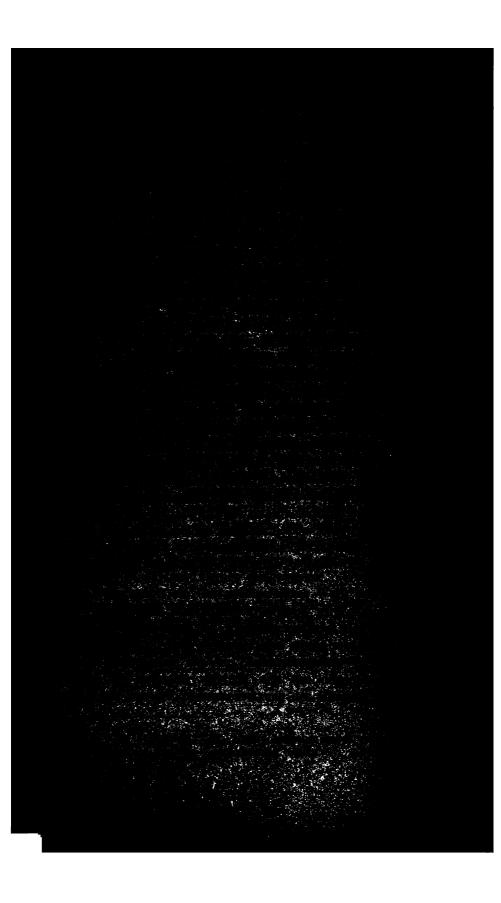


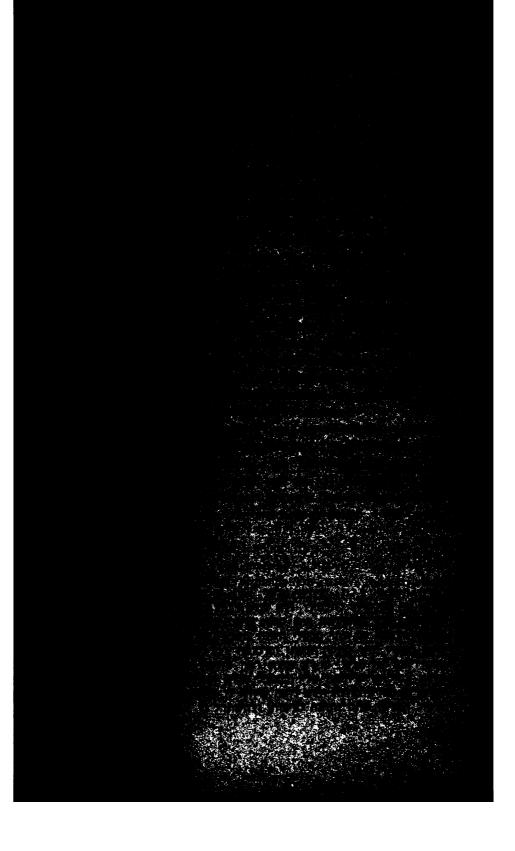
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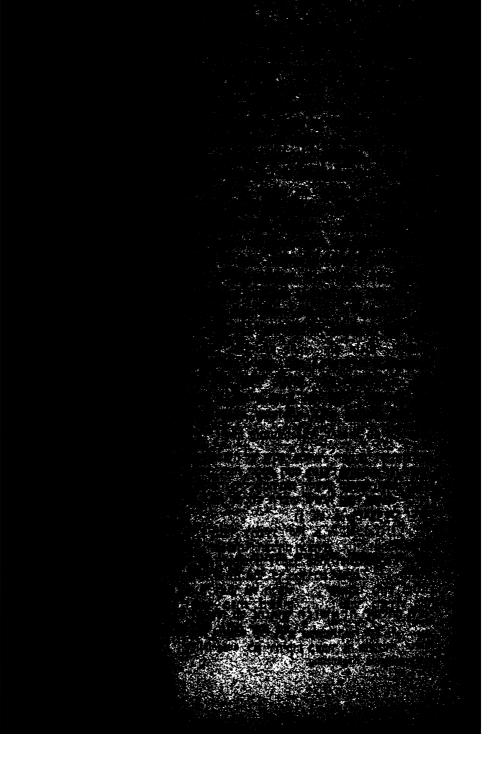
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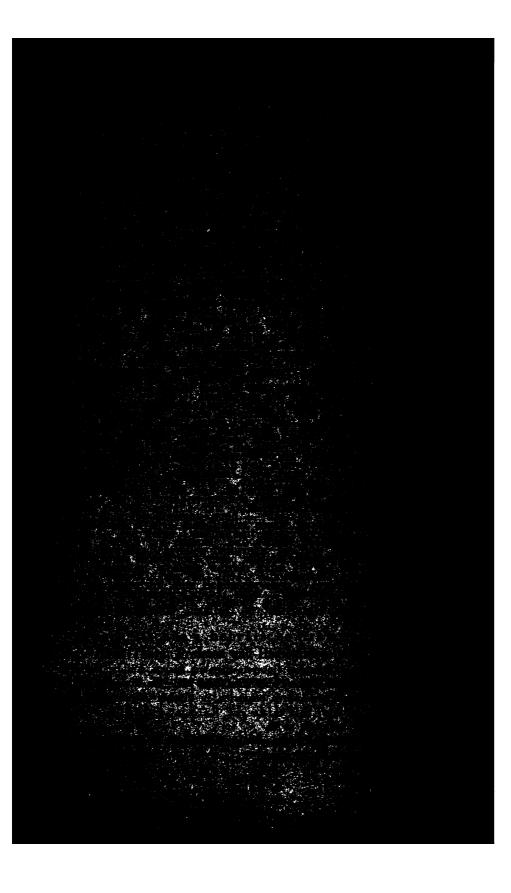


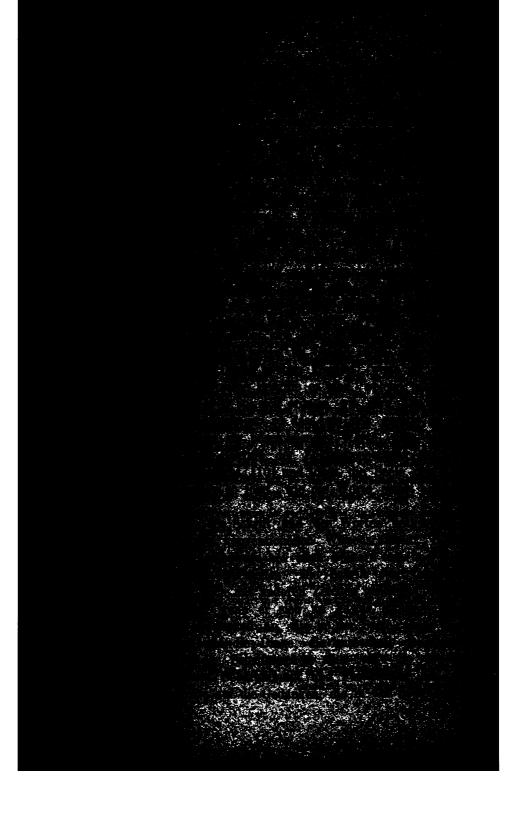


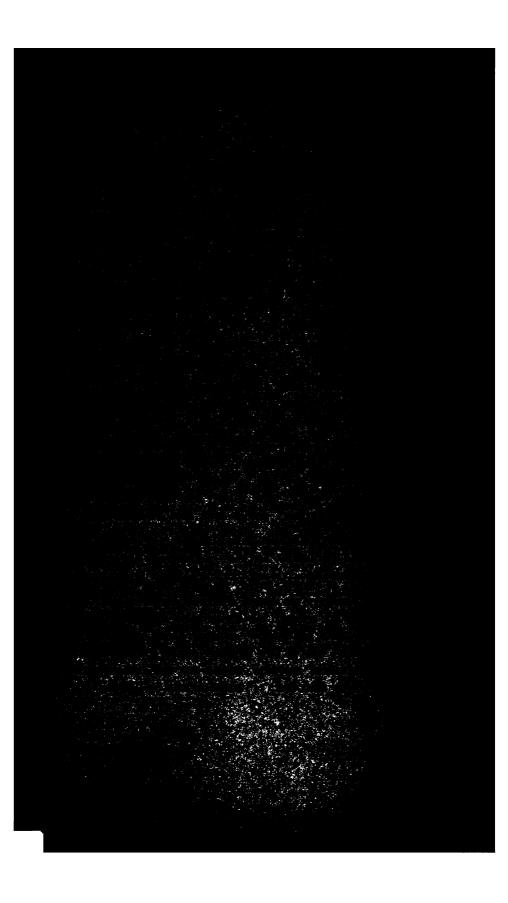




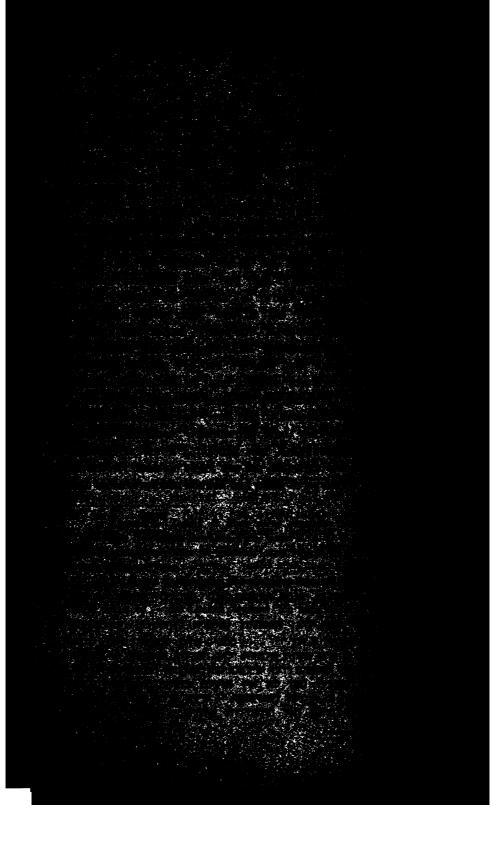


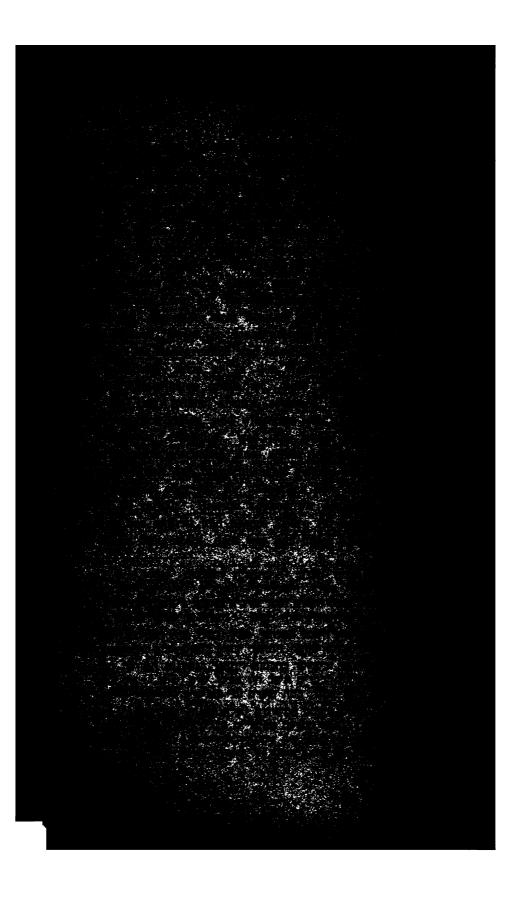


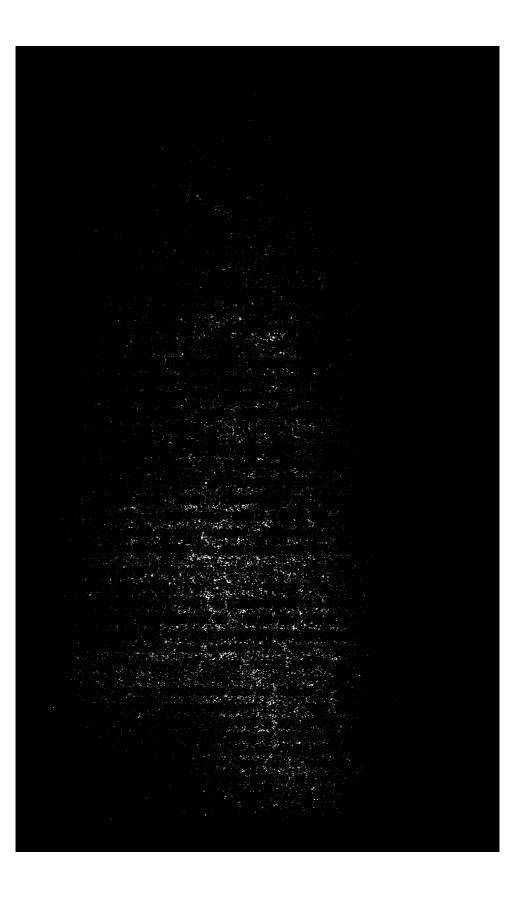


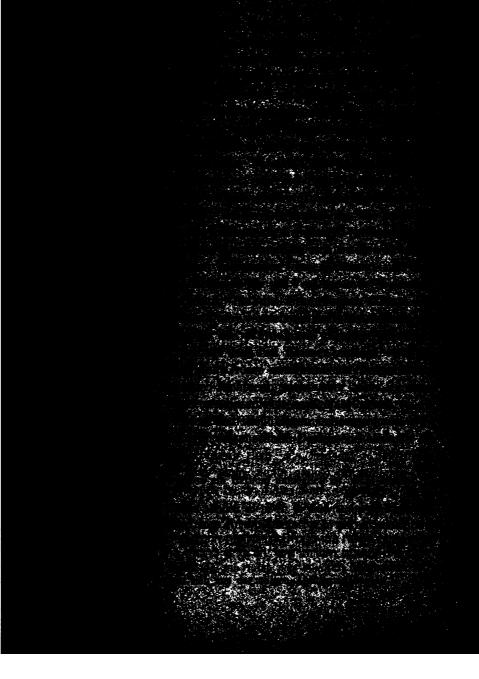


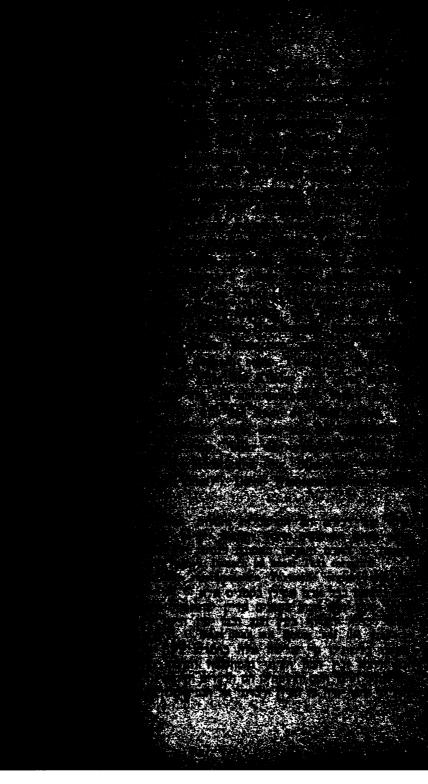
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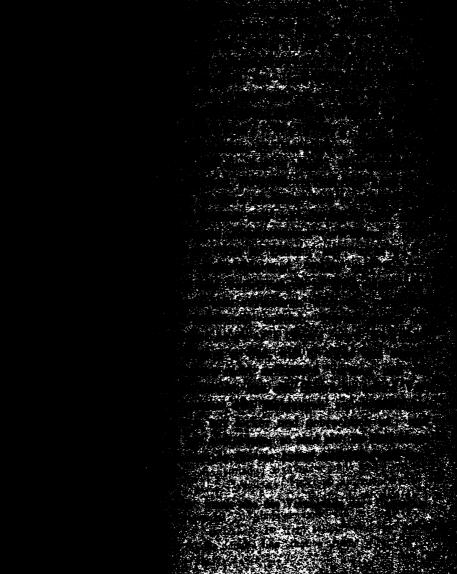
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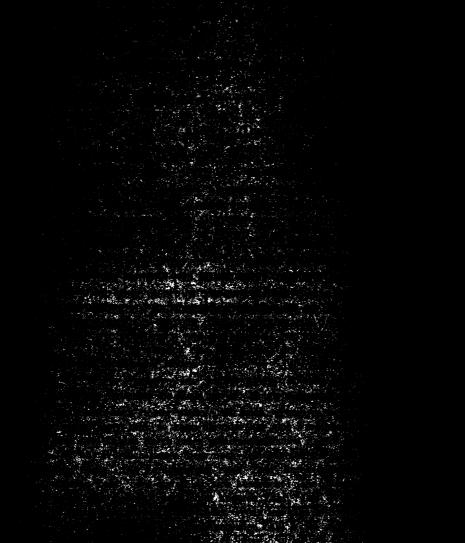
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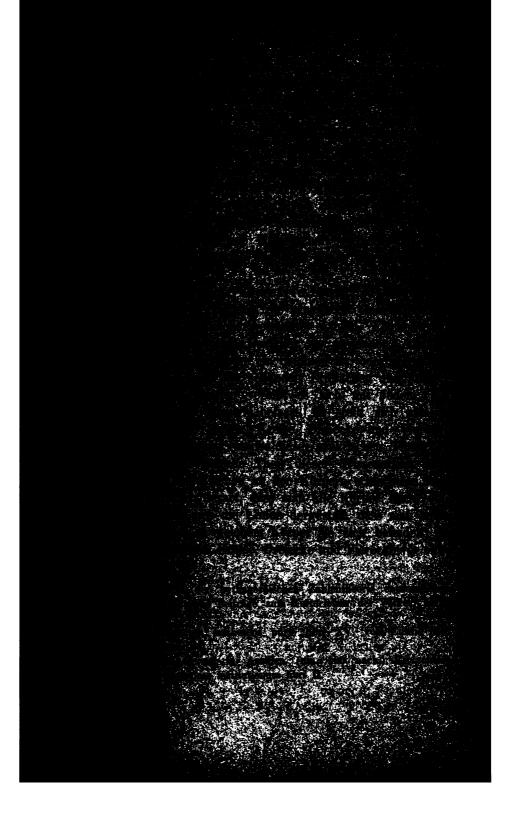


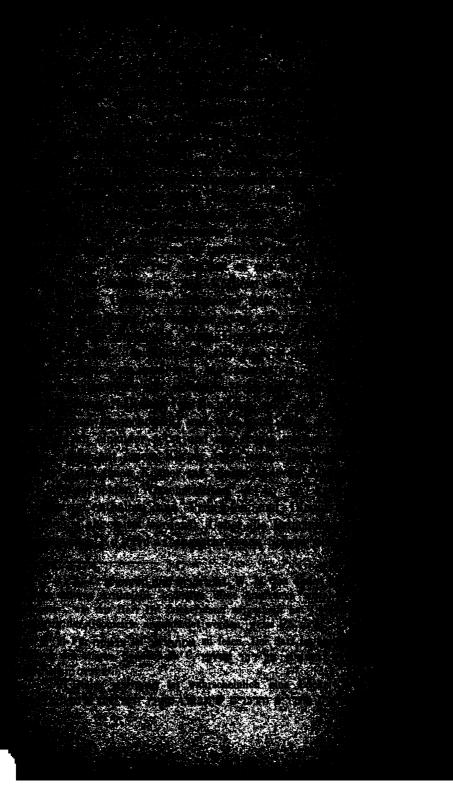
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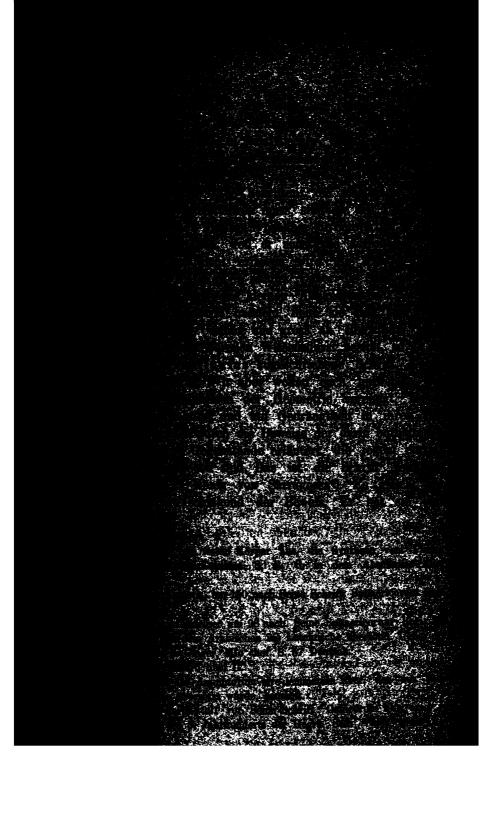
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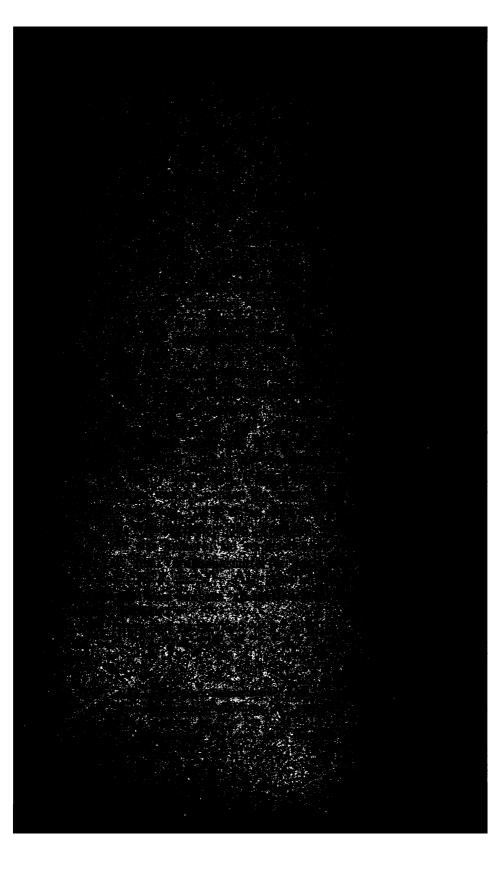


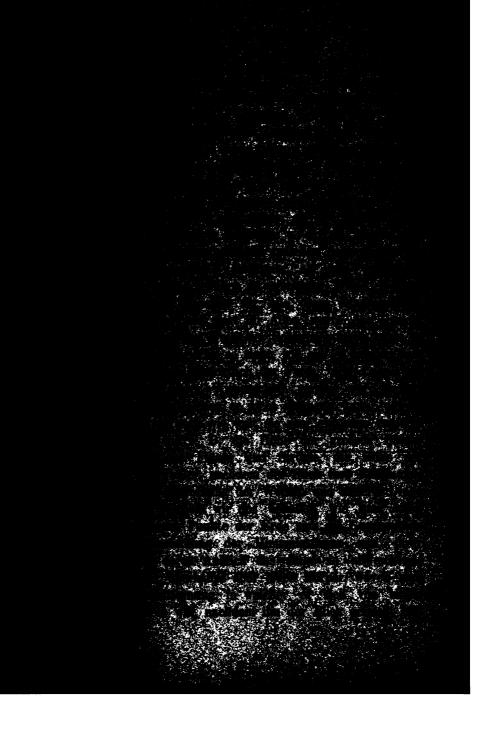


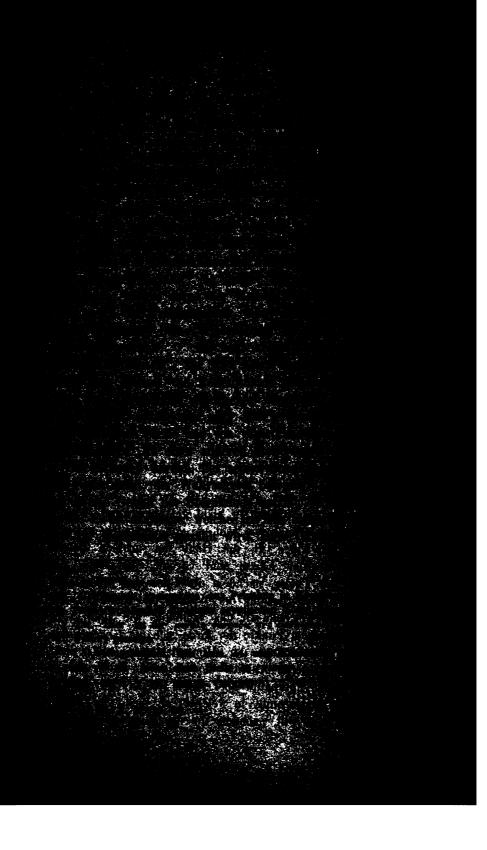






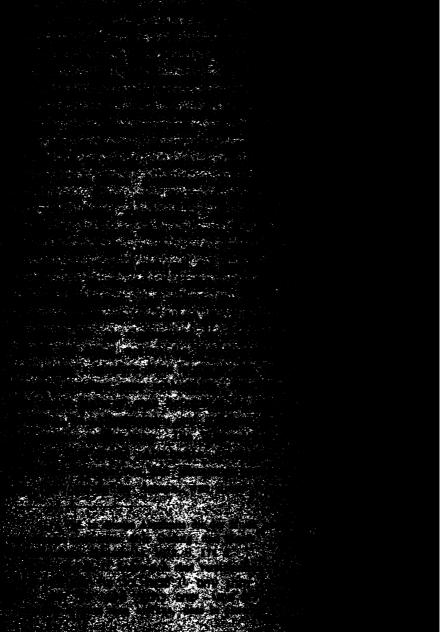








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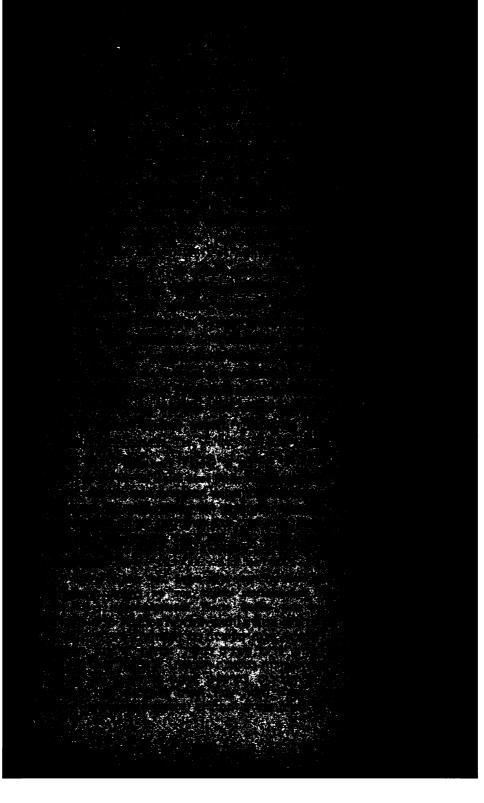
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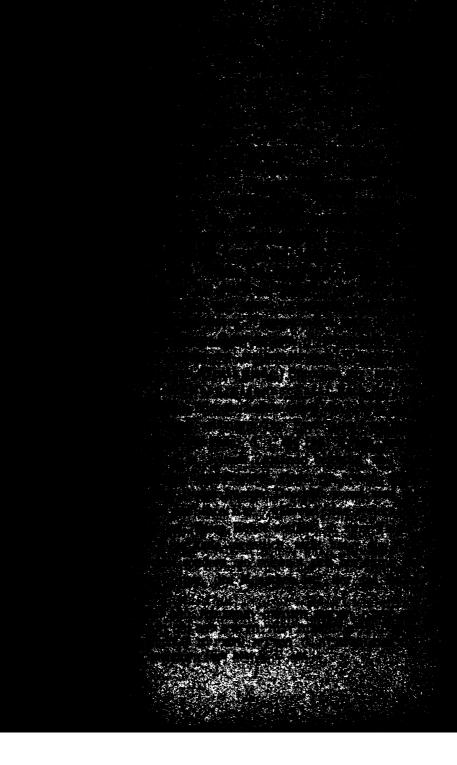
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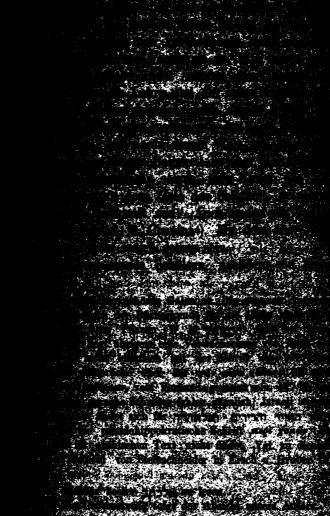
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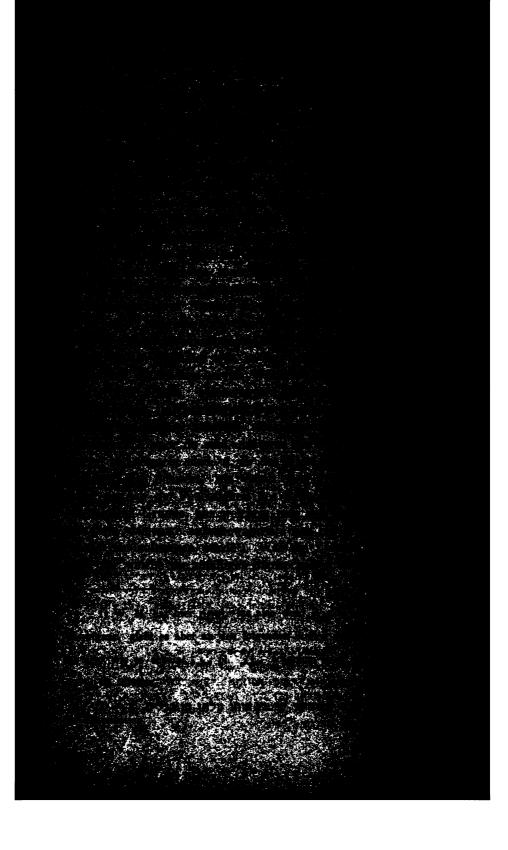
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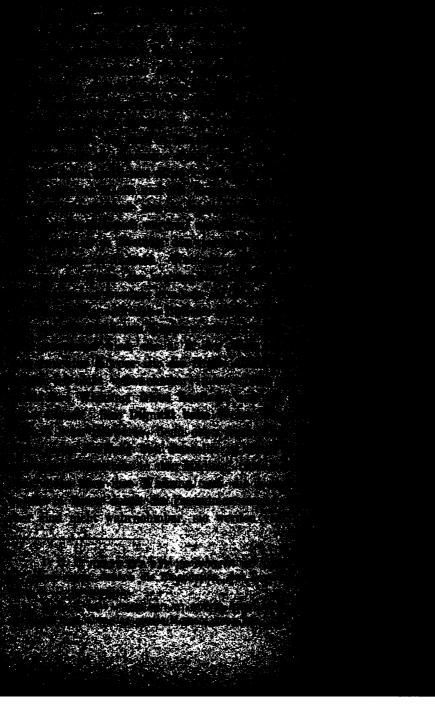


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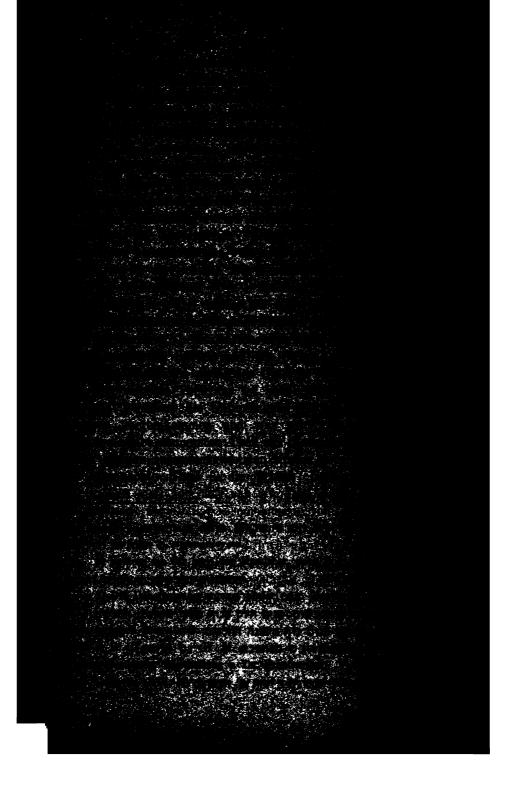
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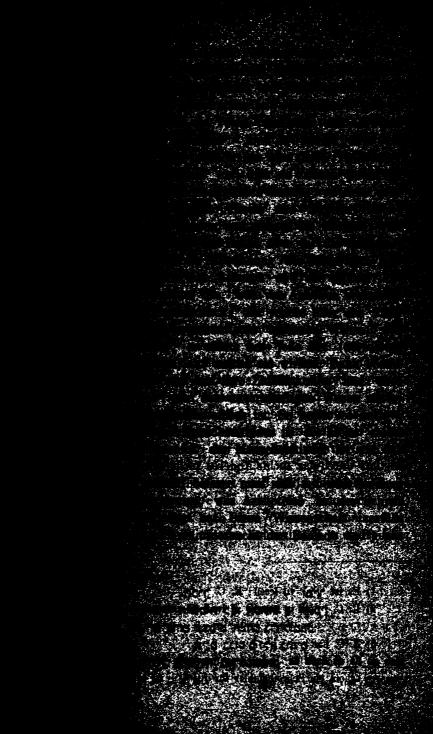


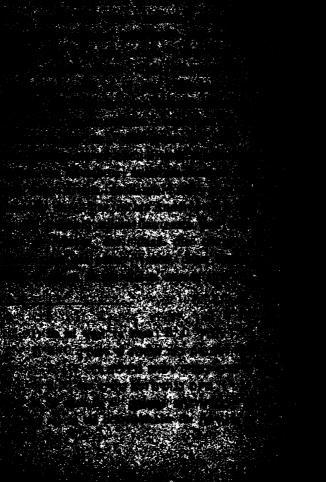
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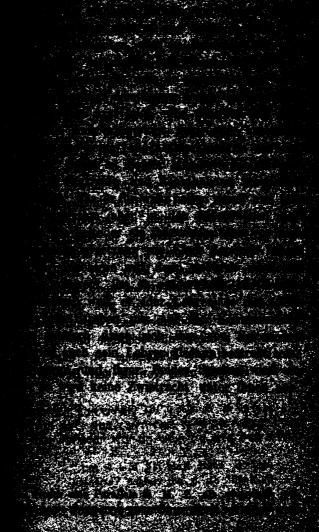
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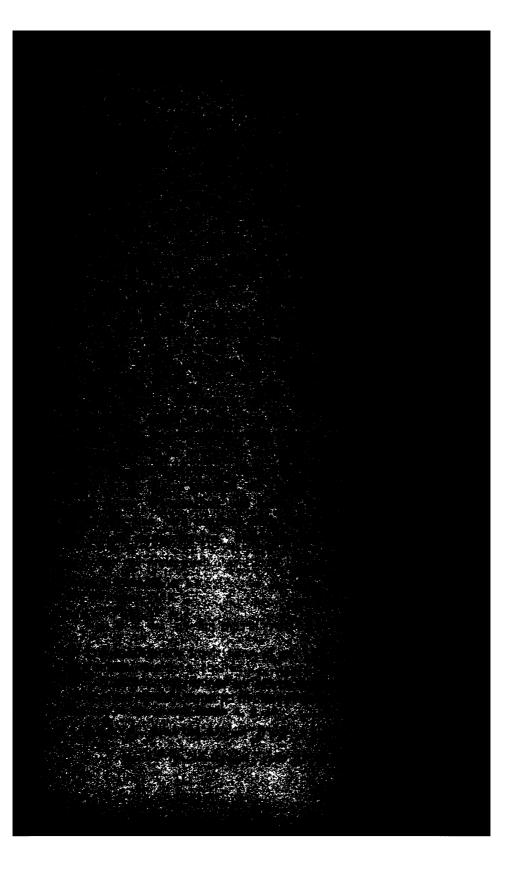








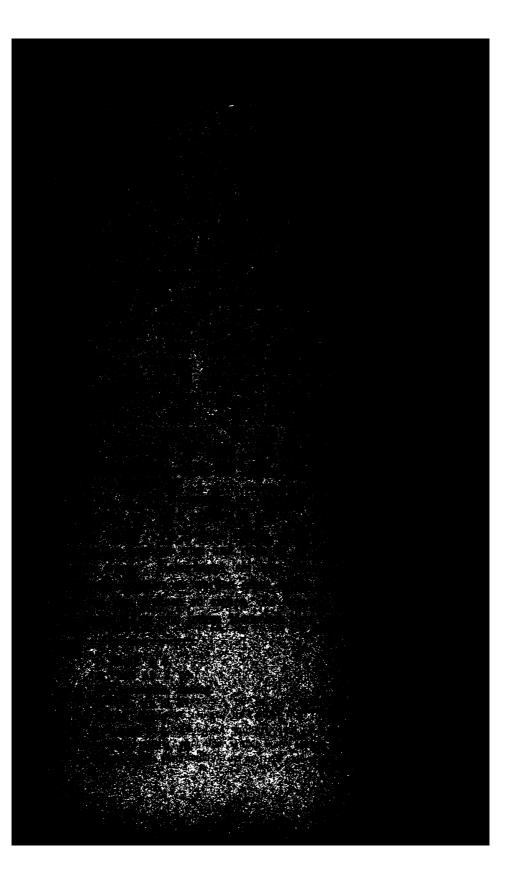




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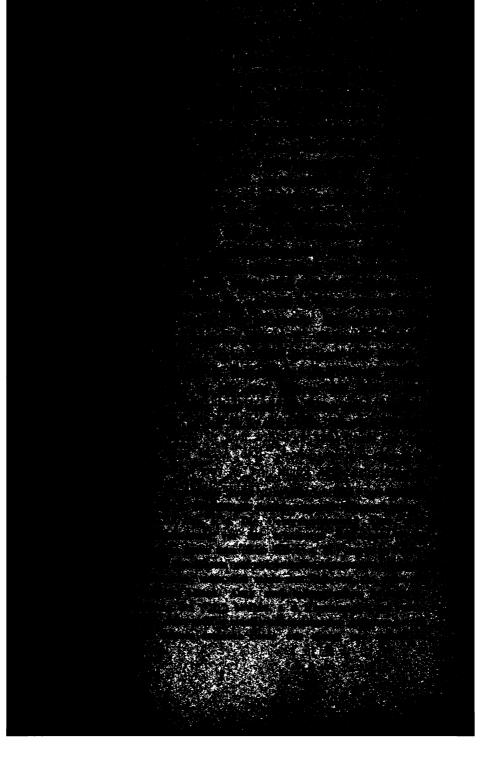
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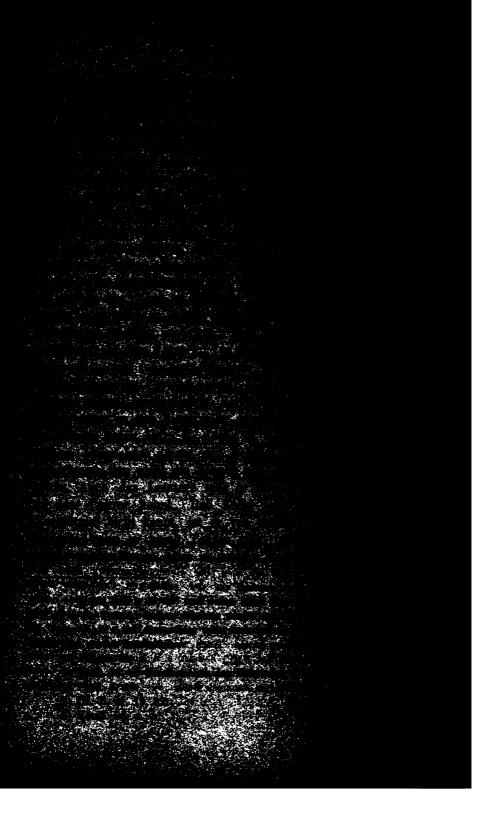
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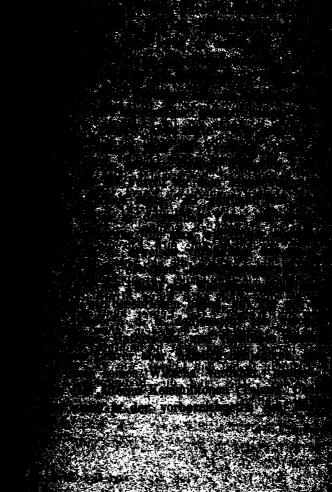
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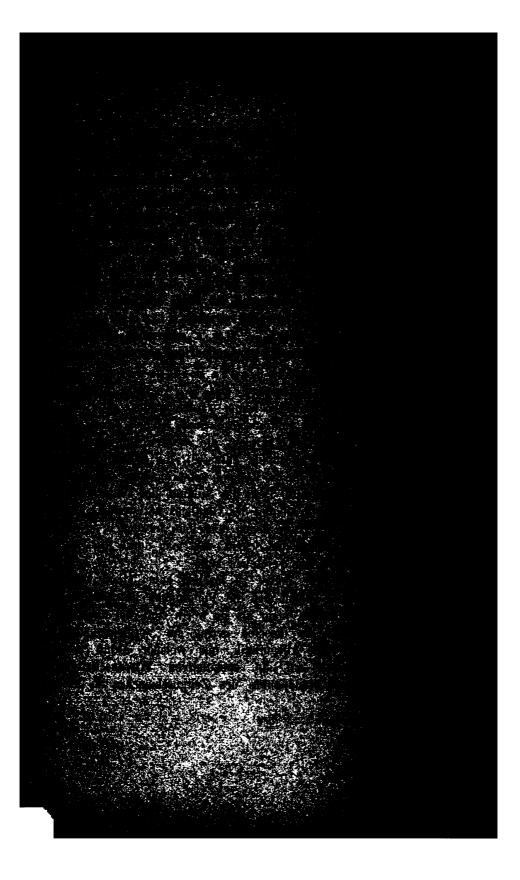
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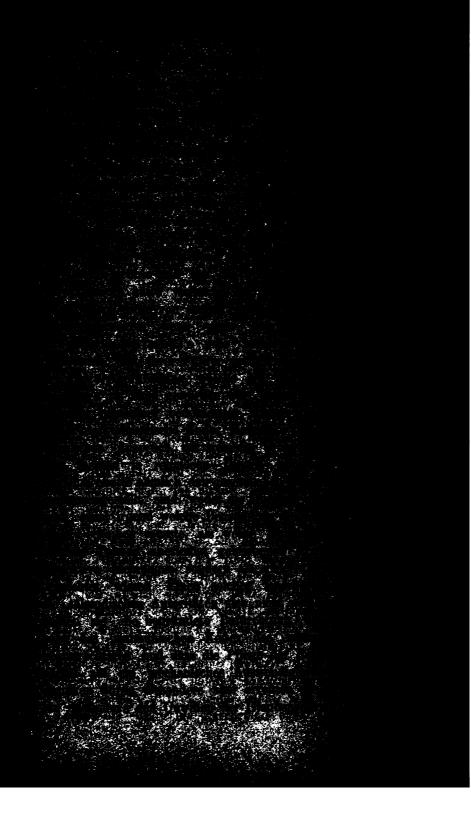
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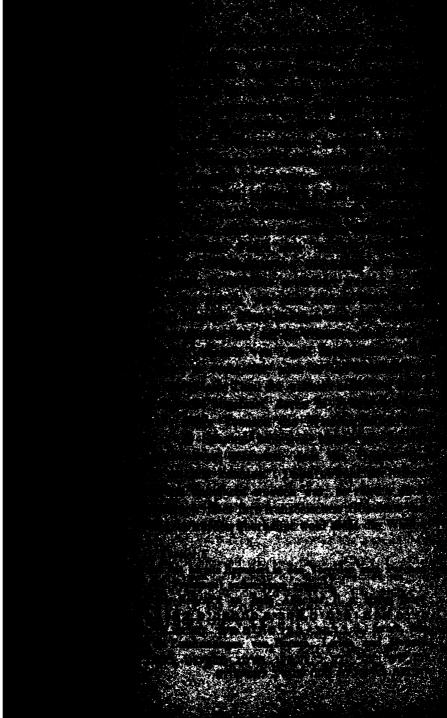


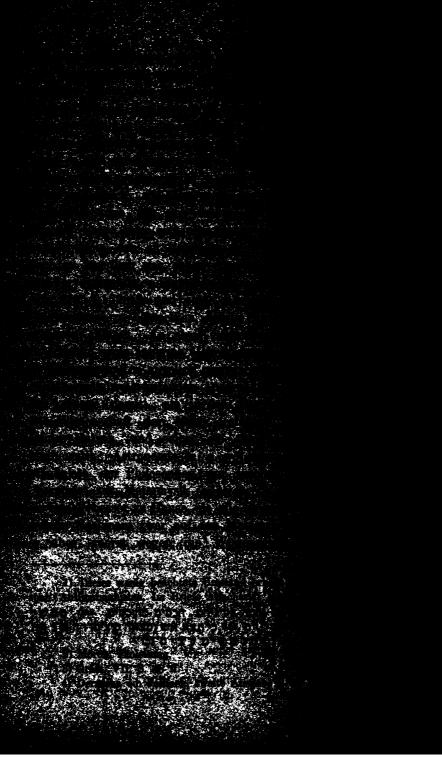


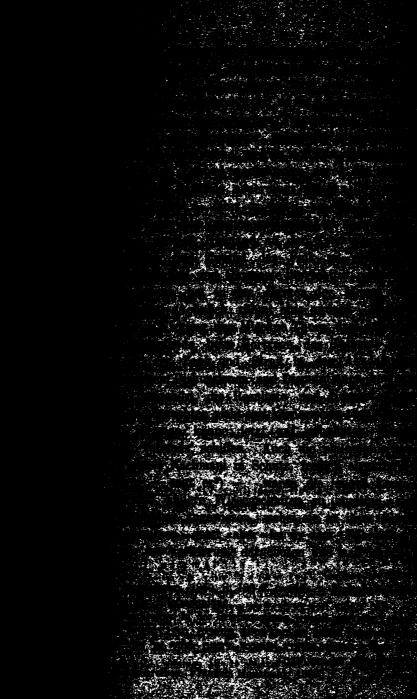












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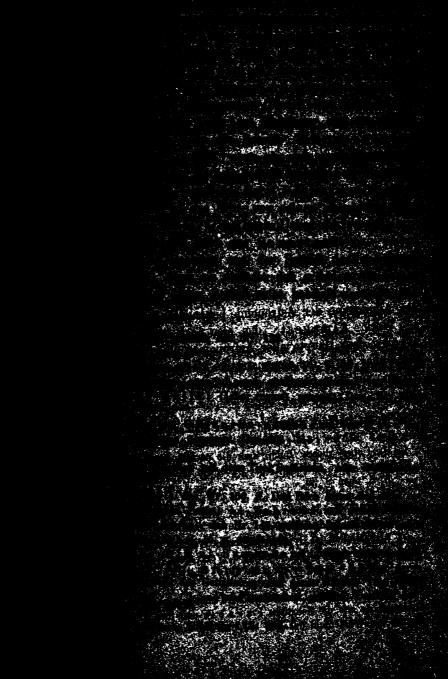
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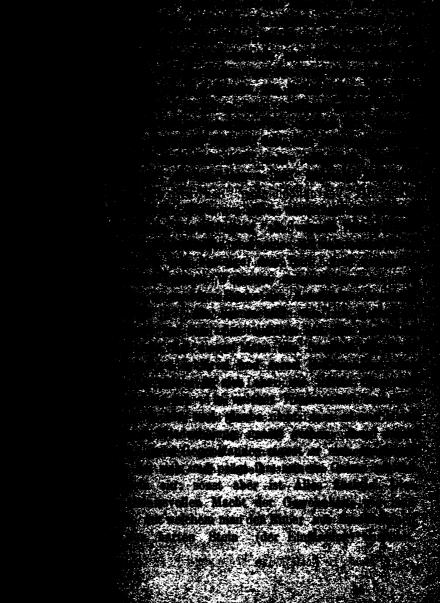
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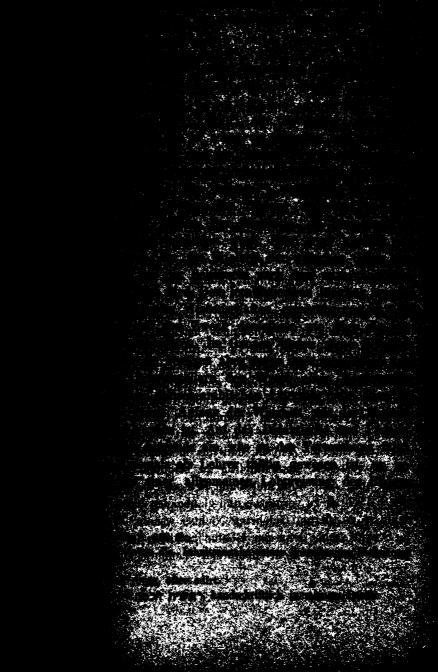
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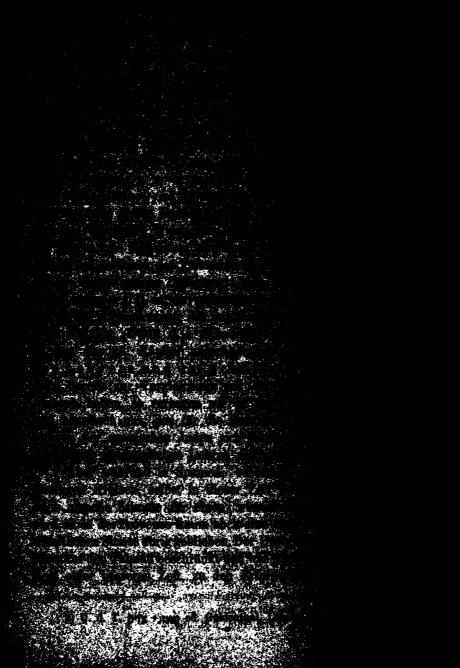
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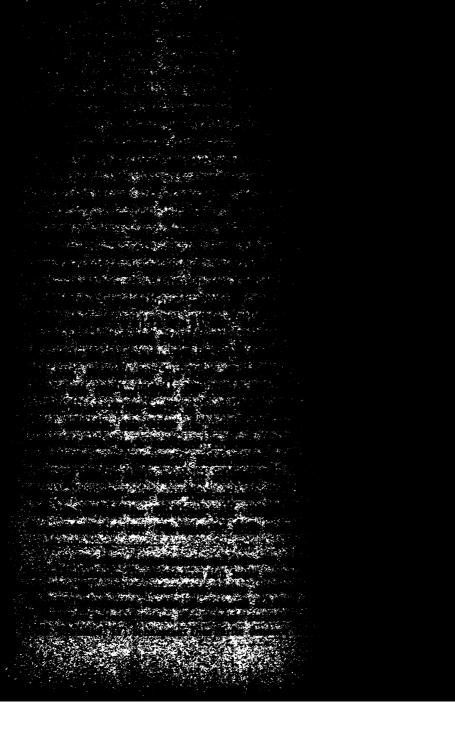
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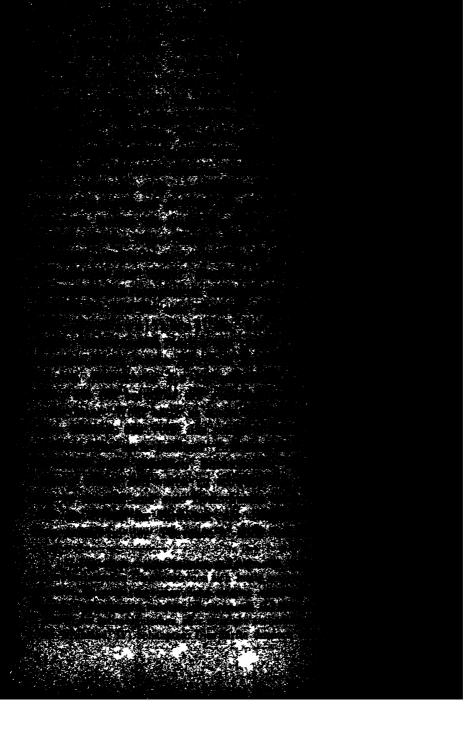
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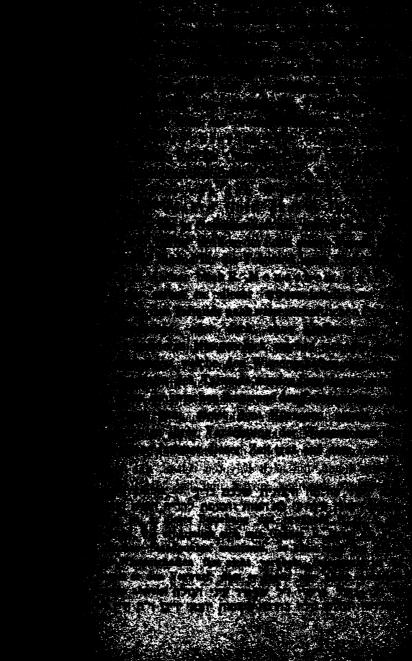
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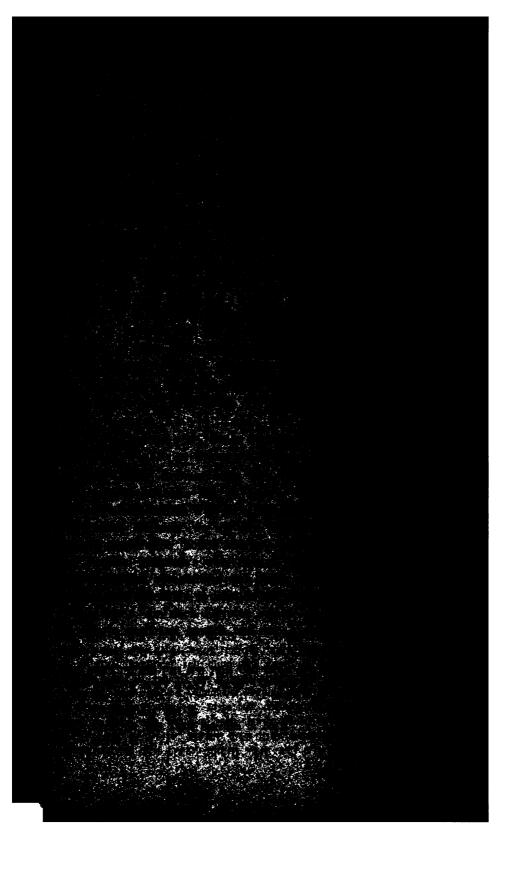
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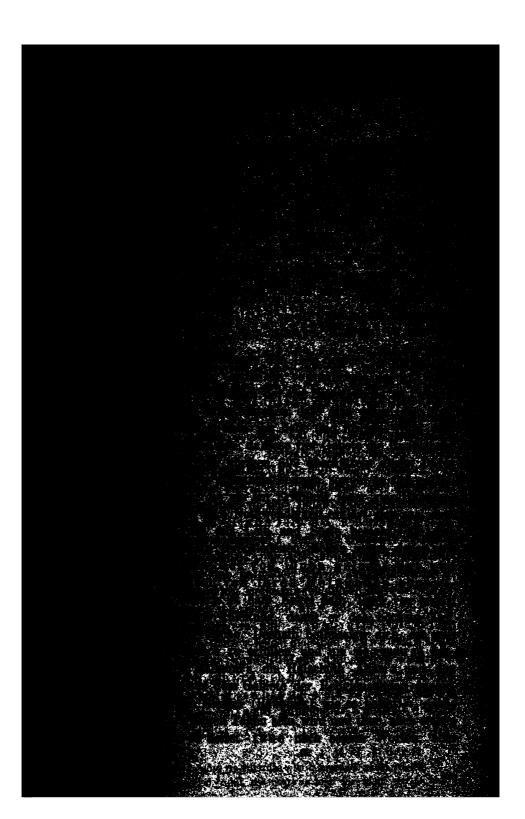


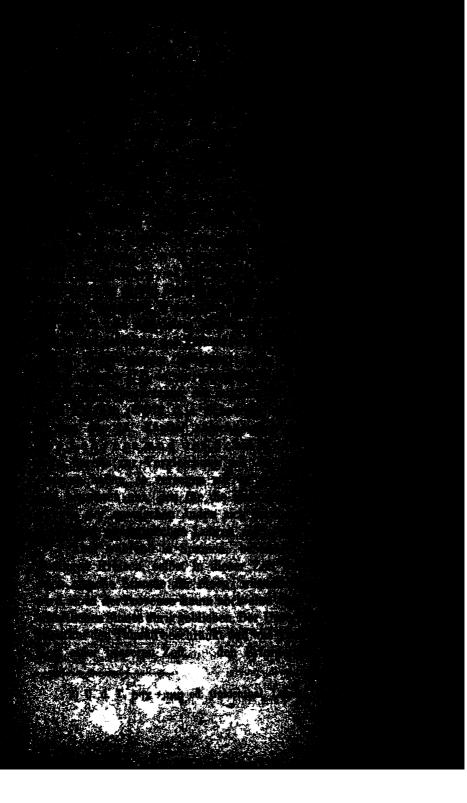


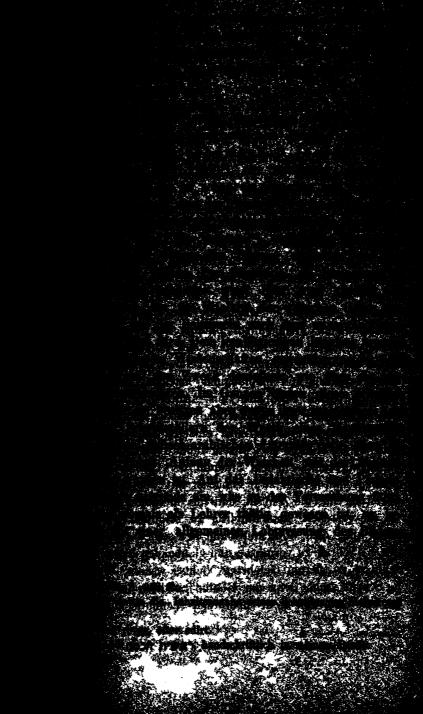
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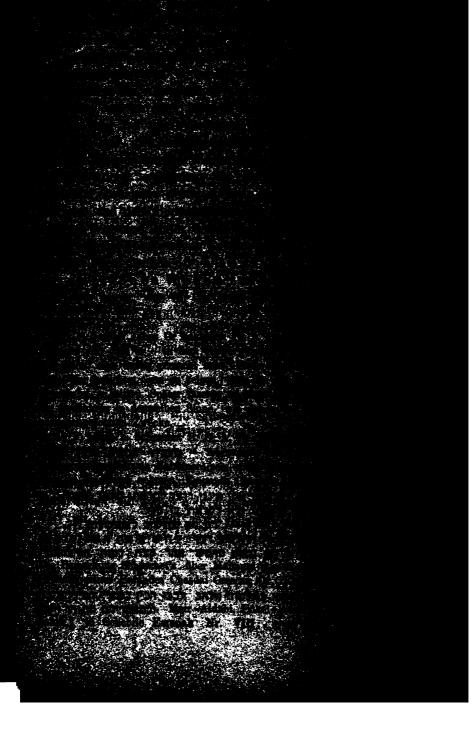


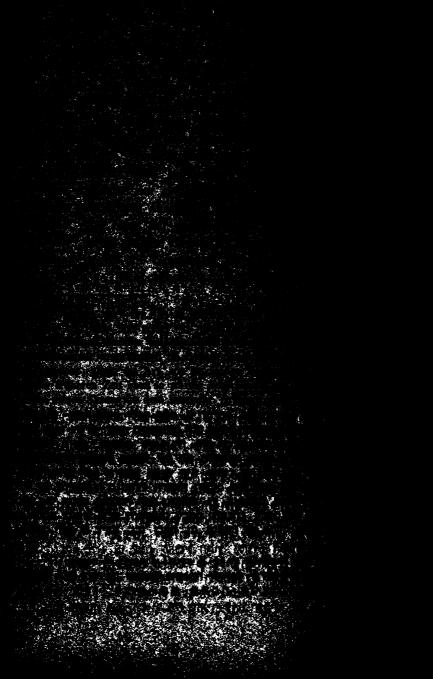


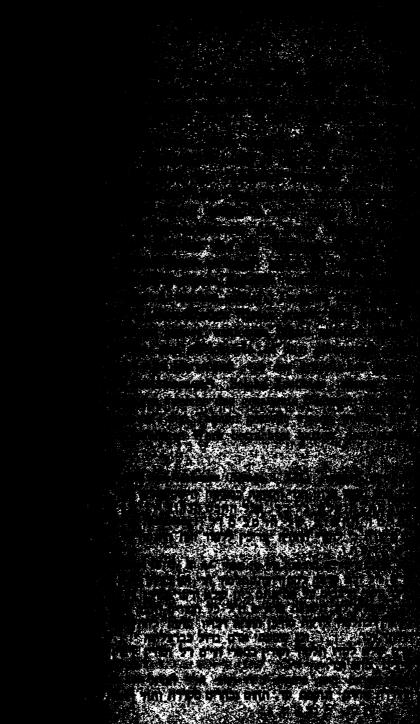
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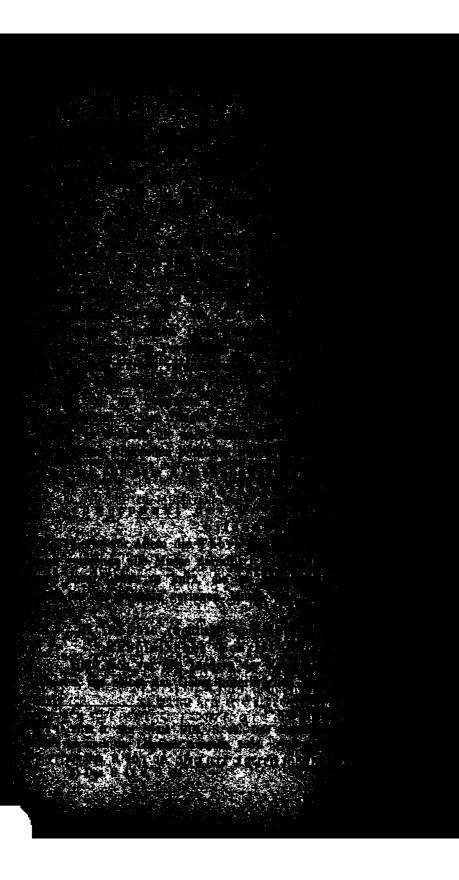
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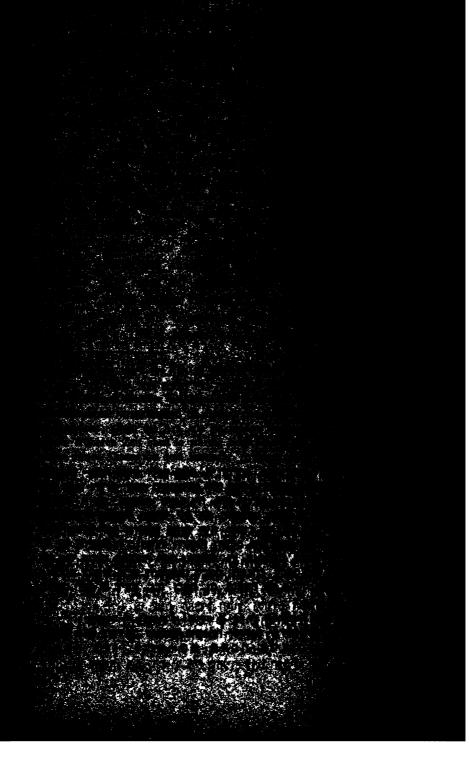


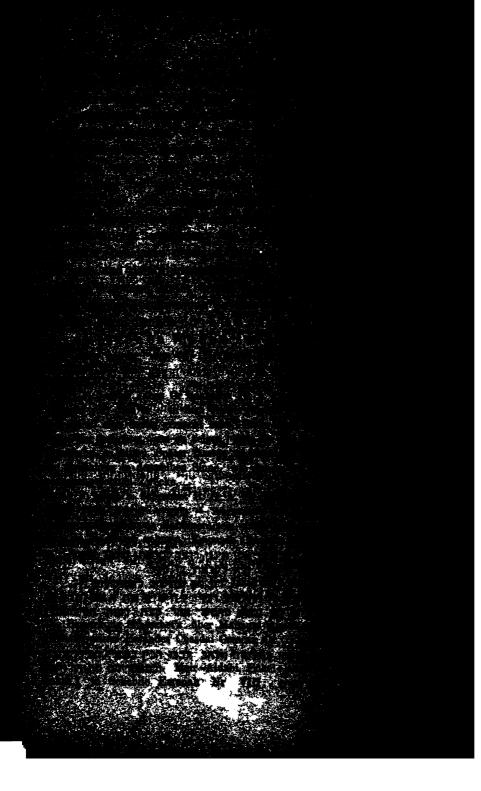






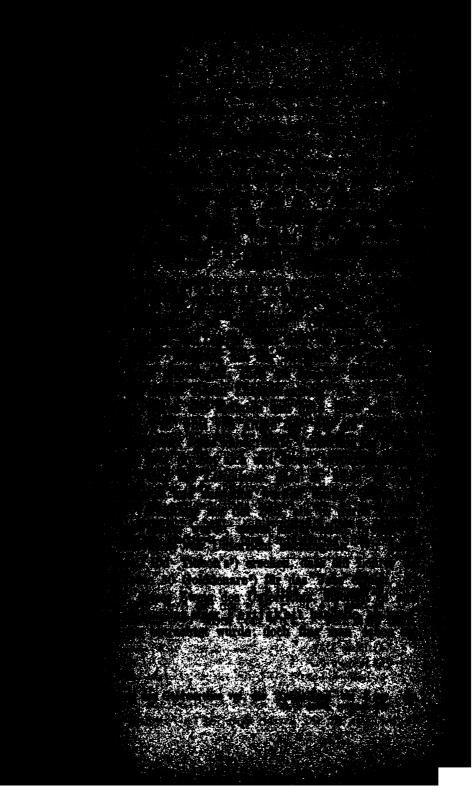
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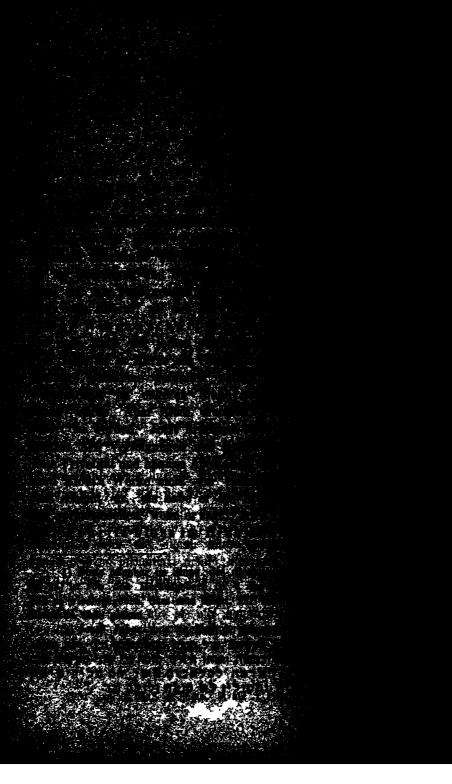


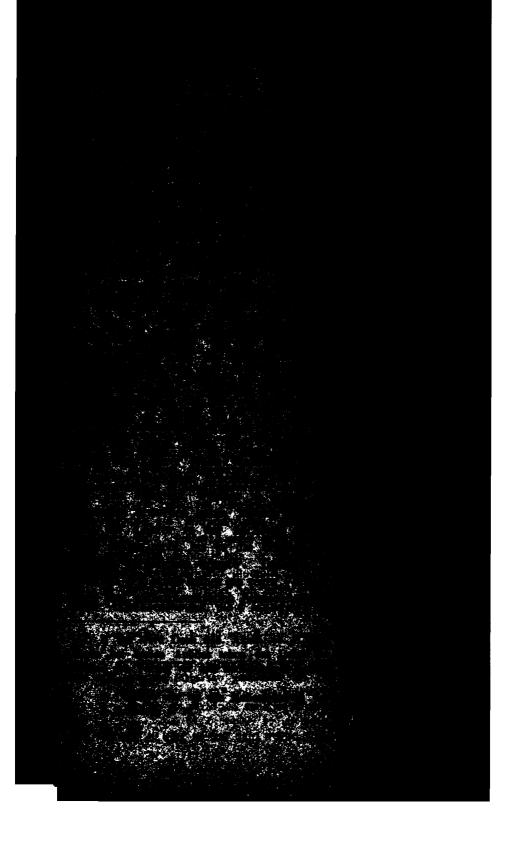






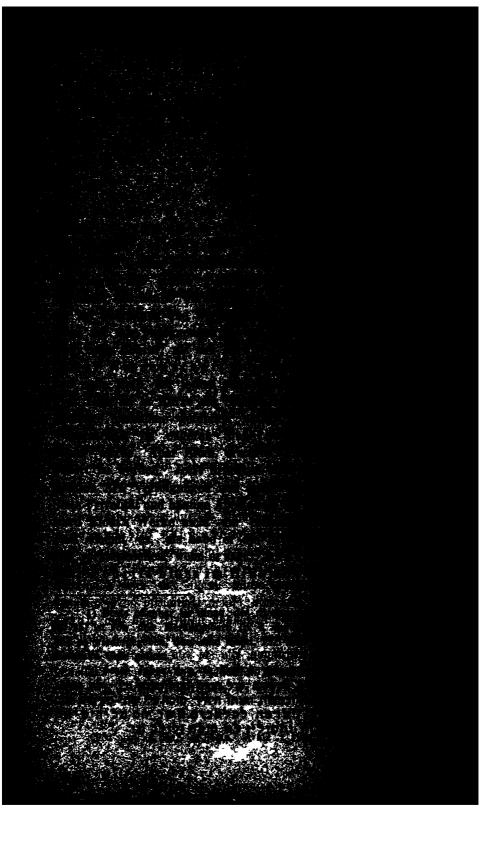


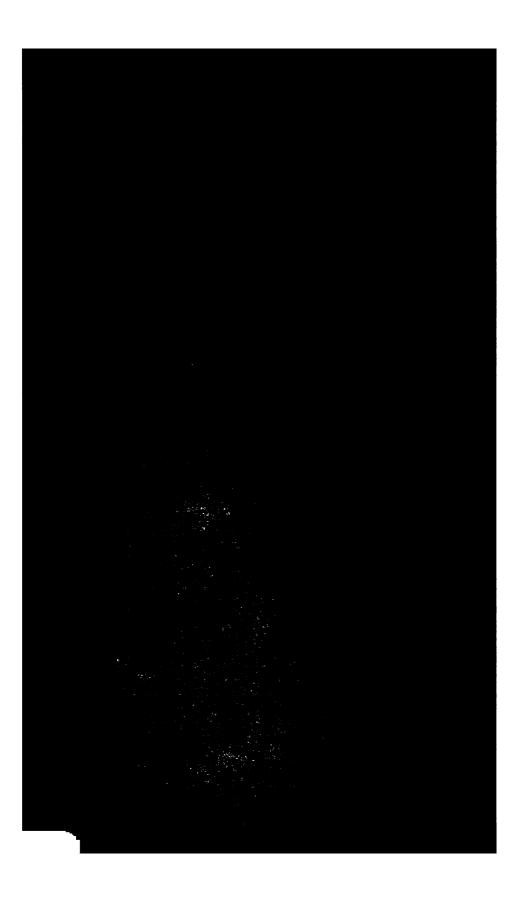




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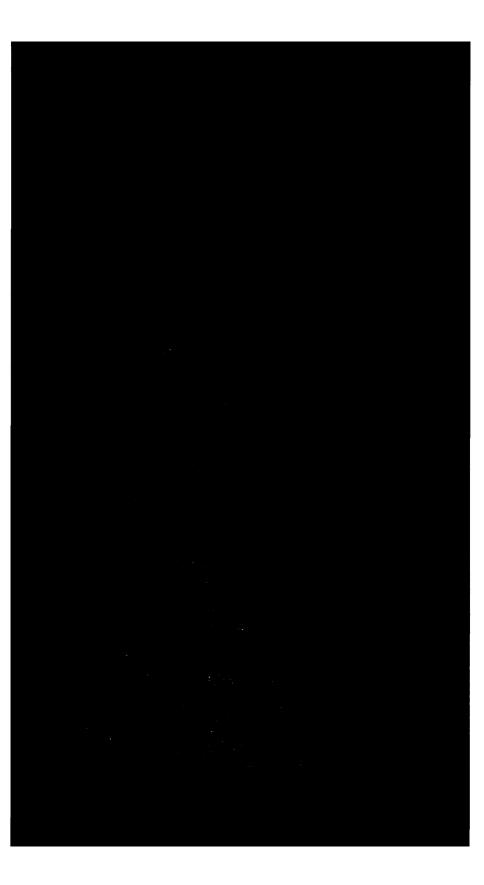


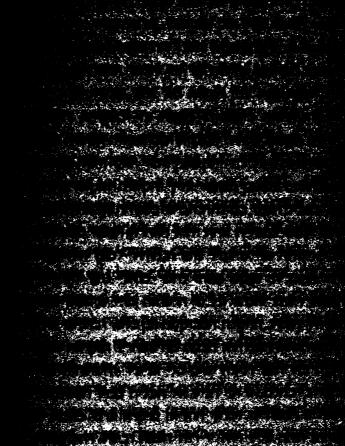
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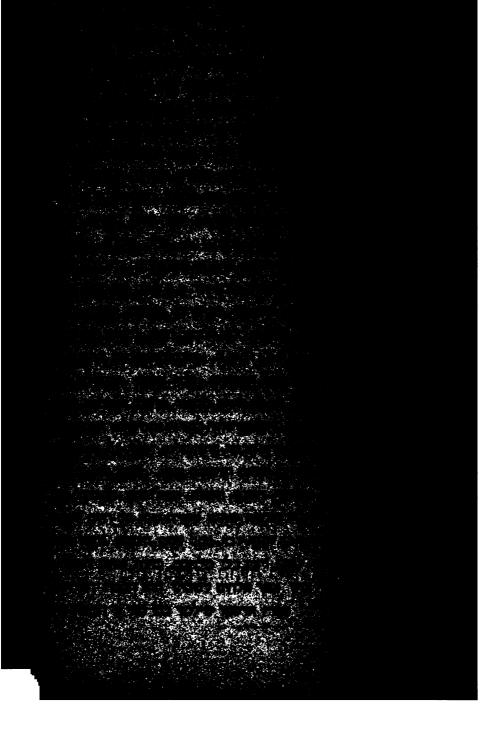
ישתדל למצא לה פירוש אבן רשד החכם כי לפי הנראה האיש ההוא כל השתדלותו שם לבארם כלם וכיאוריו כלם נכבדים מאד וישקוד תמיד לחזור ולשנות יום ולילה בביתו כל שלמד וגרם לפני רבו. ואל יסתפק לוח בפעמים שלש כי שקידת החורה בלמוד בענין אחד מקנה הלמוד ללומד קנין חזק ומקימהו בו ויתקשהו בשכלו במסמרות חזקות זולת זה הכל ולא כלום הוא - וזה נכנס בסוד ההרגל הלא יראה בחבל ברבותו המותמד לדלות בו מי הבאר חופר האבן בקשיו ויזכור תמיד לבל ישכח מפיו ענין המצות ואל ילוזו מעיניו אך כל מה שיוסיף בלמוד הח מות יוסיף ביראת ה' מכמה עז וכשמירת המצות וקיומם ויתמיד בלילות להגות בתורה ובמצות ובמושכלות השניות והשלישיות כיאין רנה של תורה אלא בלילה יישן מתוך דברי תורה וישור משנתו מתוך דברי תורה שאם החכם בשכבך תשמור עליך והקיצות היא תשיחך וכל מעשיו יהיו לשם שמי באכיל ושתי בשינה ובתגועה במנוחה במשגל ובשאר ההנאות והתאווה וכלם יעשם לתכלית אחת והוא האחרון הנזכר במקומות רבים מזה הספר יאכל וישתה כדי שיעמיד גופו וכחותיו למען יהיה לו יכלת ופנאי להשיג אותו התכלית ישמש מפתו להפר מותרי גופו להבריאו ולהוליד לדומח יתנועע וינוח יתנהג על פי הרפואה כדי שיעמוד גופו על בוריו ויהיח לאל ידו לחשיג החשגה חמבוקשת וכן כלם. ובהגיעו אל מחוז הפילוסופיא האמיתית האחרונה הוא חכמת מה שאחר ו) הנקראת חכמת האלהות יתמיד להגות בה יומם ולילח ישים כל ענייניו והשתדלתו בה ישמח לבו ויגל ככודו כי בחלה (?) וכי הגיע אל תכלית גבול השכל וכי השיג מה שישיג השכלים הגפרדים וכדאי הוא אז שיקרא אדם באמת יתקים בו אן מקרא שכתוב ונחה עליו רוח יי רוח חכמה ובינה רוח עצה וגבורה רוח דעת חיראת יי: לא יהיה לך עוד חשמש לאור יומם ולנגה הירח לא יאיר לך וחיה לך יי לאור עולם ואלהיך לתפארתך: קרו עליה בכן כולי עלמא.

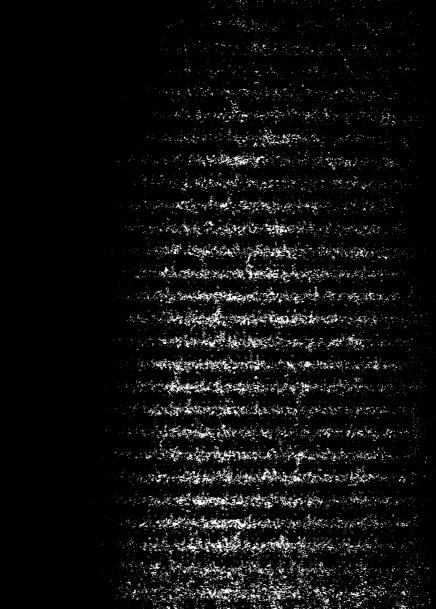
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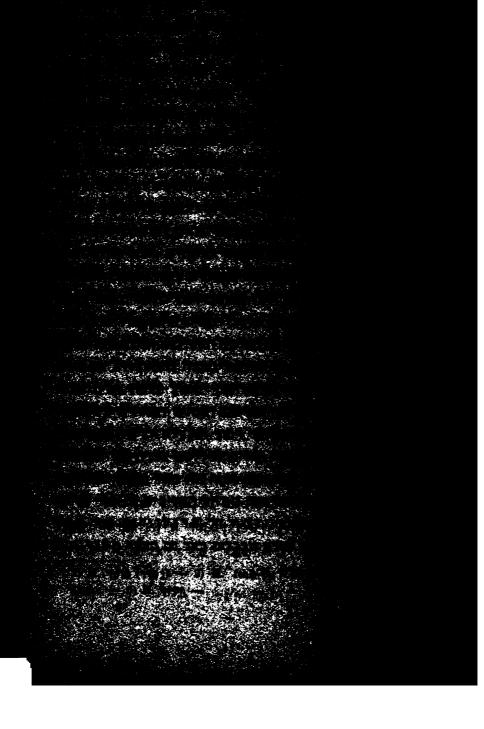
¹⁾ M. שחבר; undeitlich.











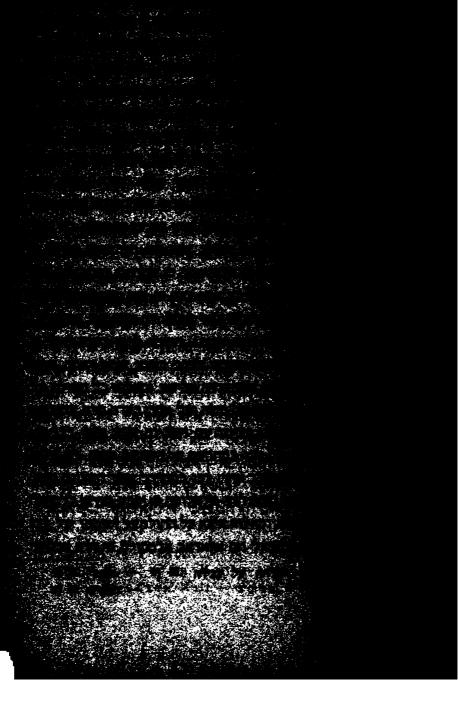
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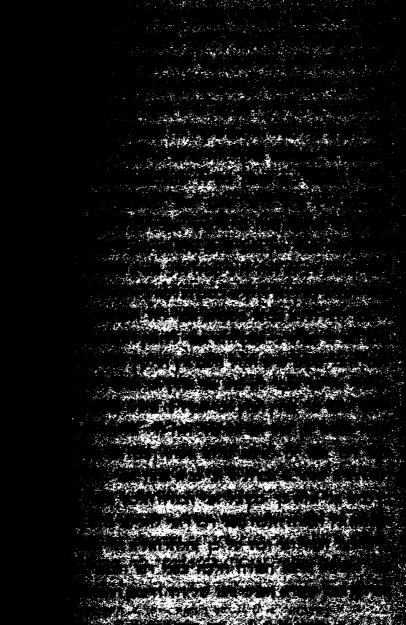
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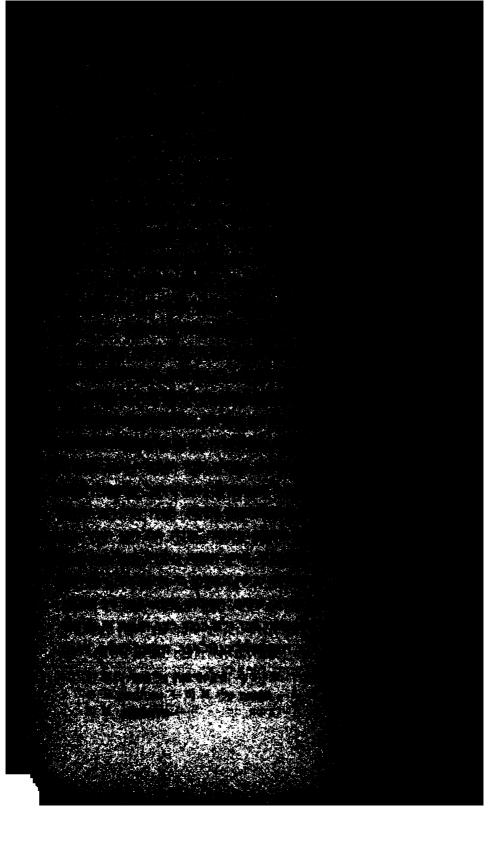
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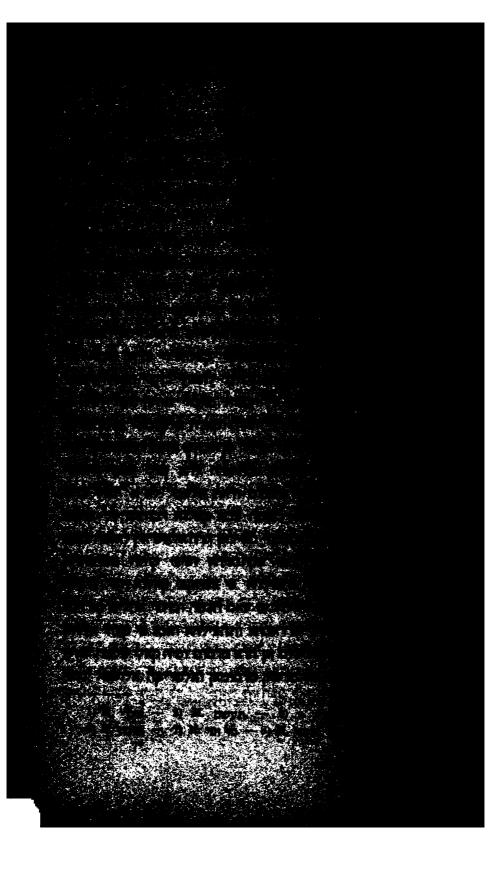
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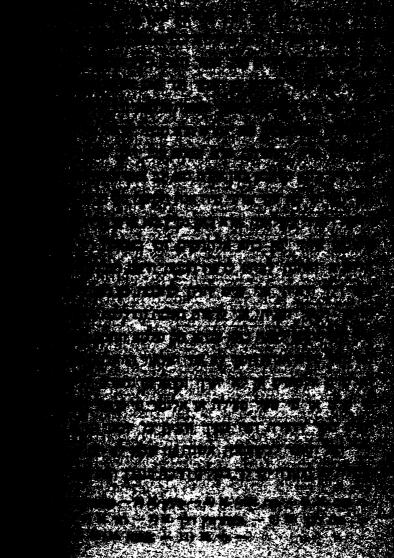
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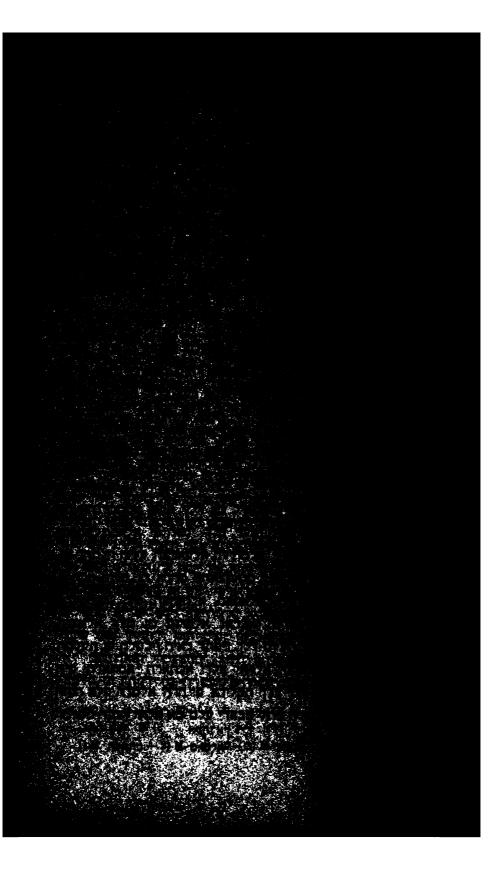


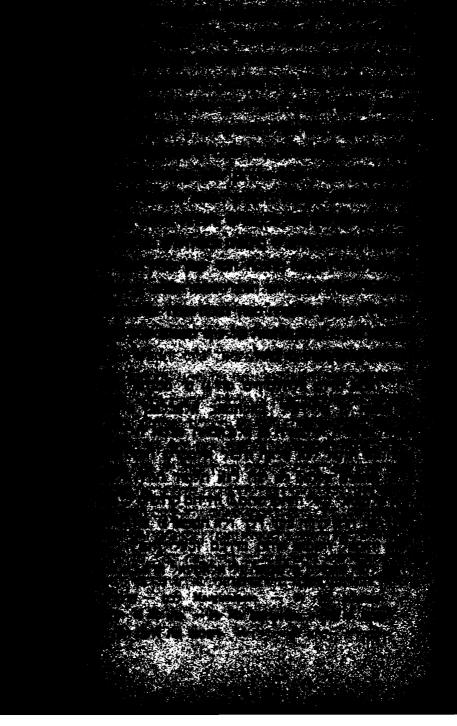


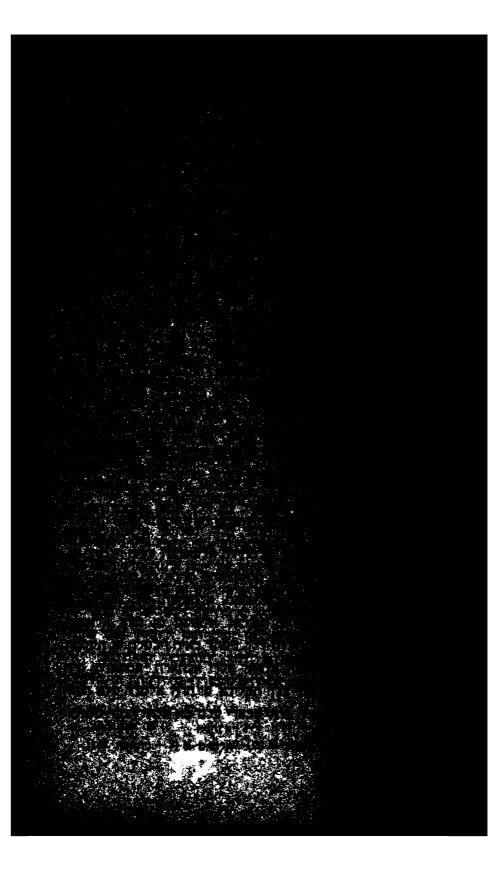








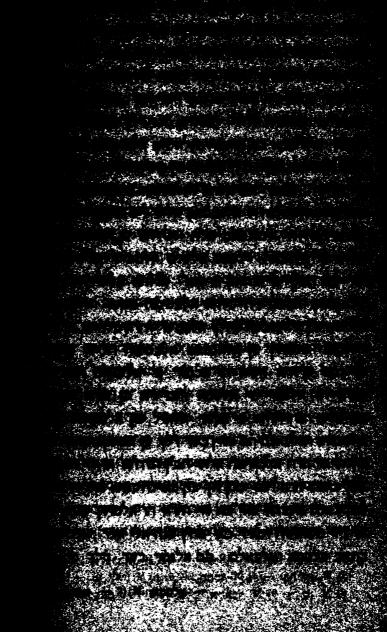




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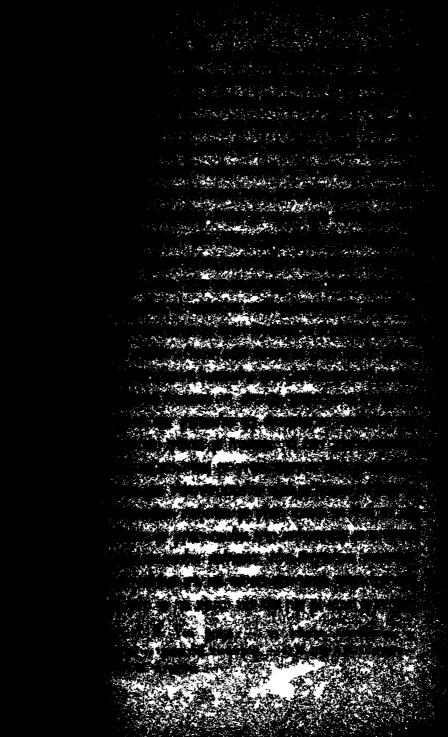
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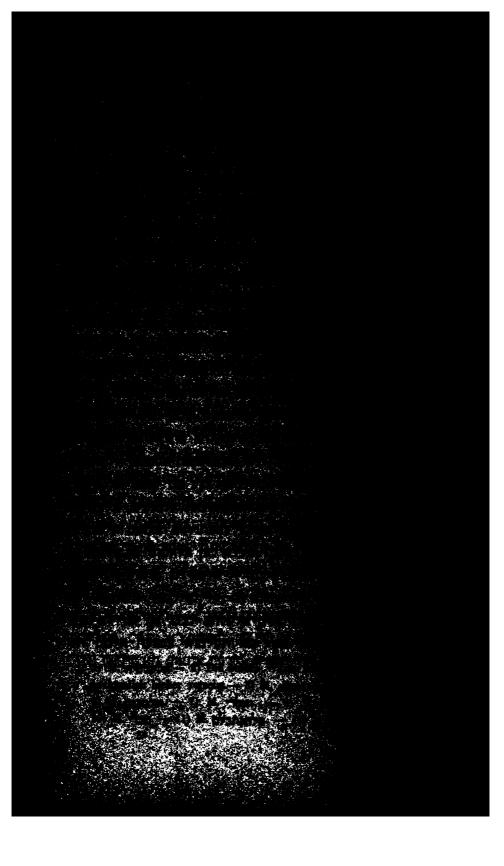
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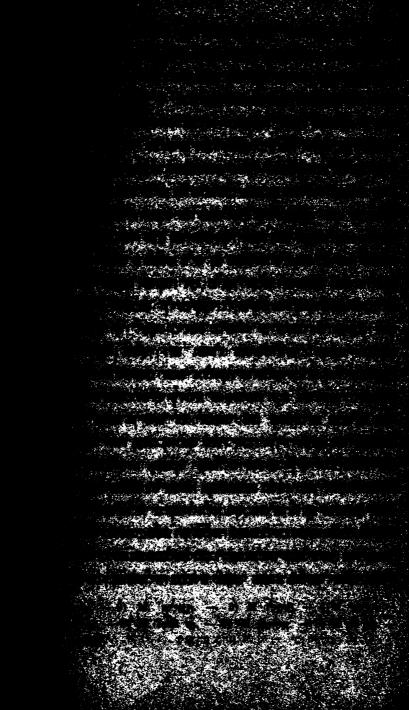
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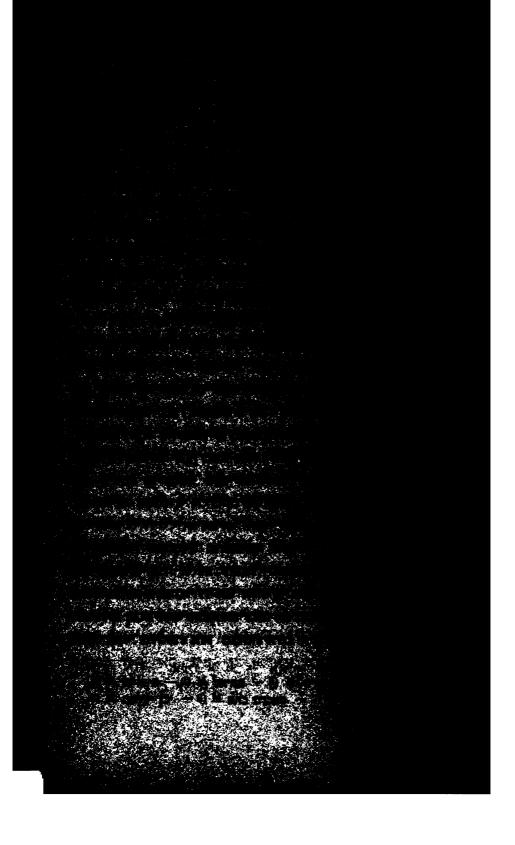


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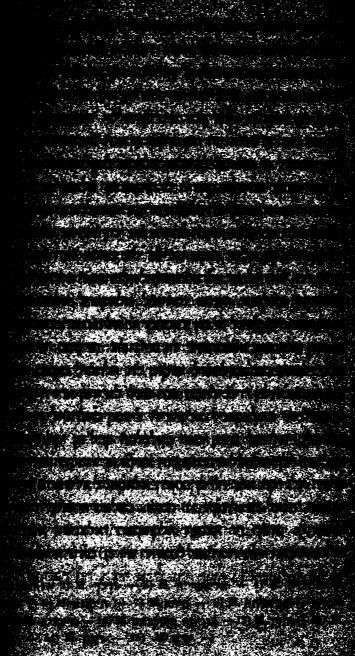
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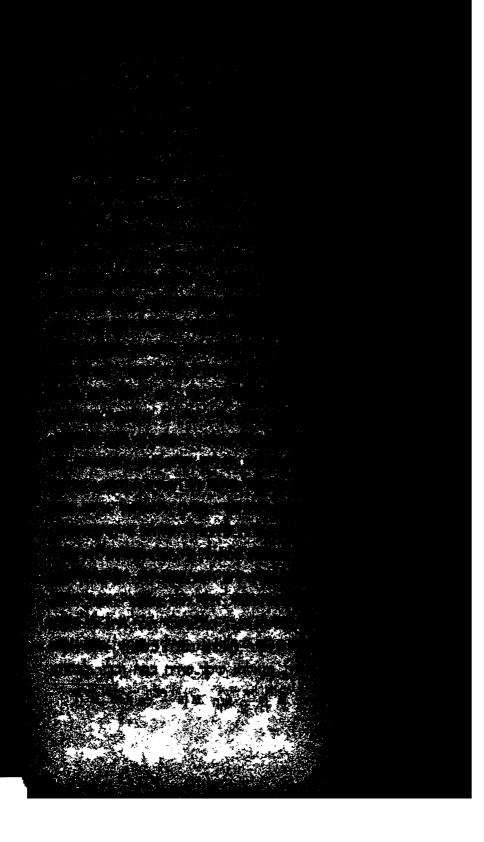
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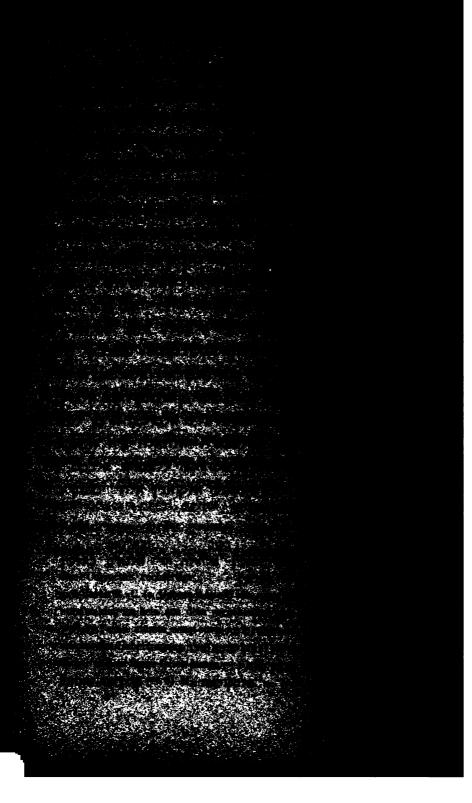
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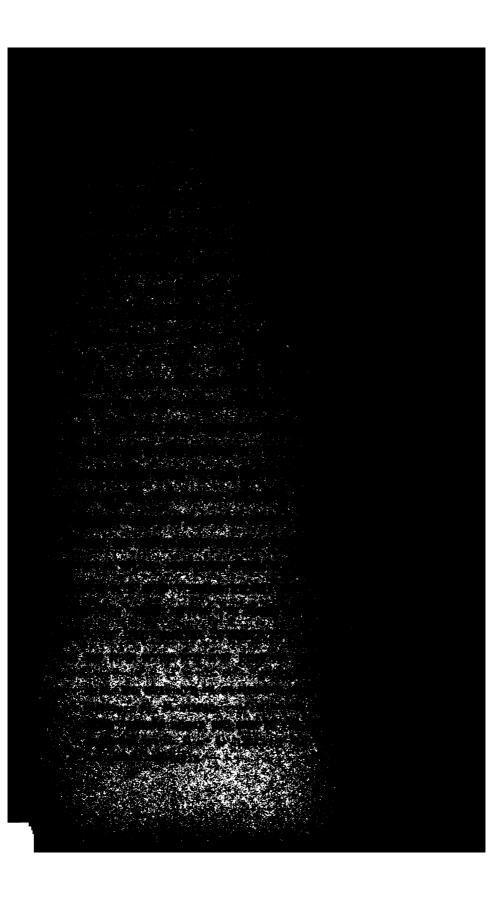


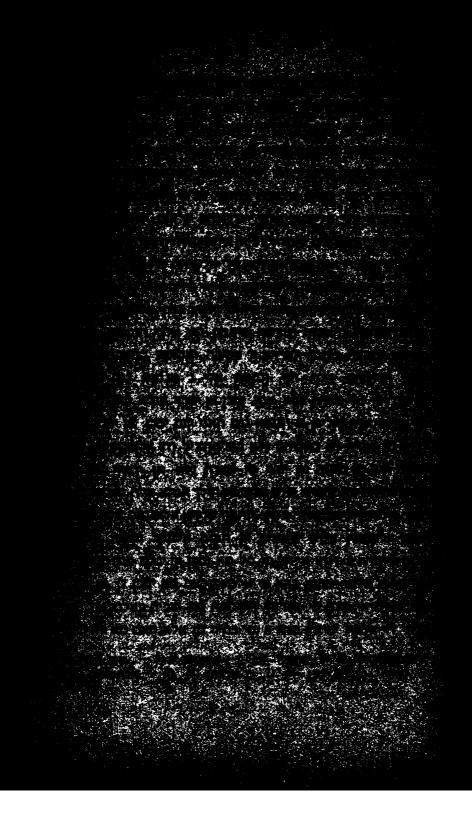
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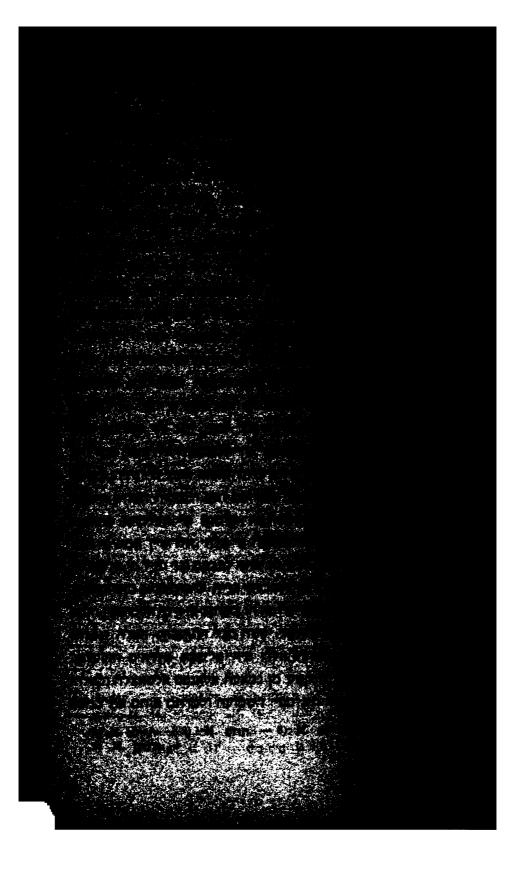
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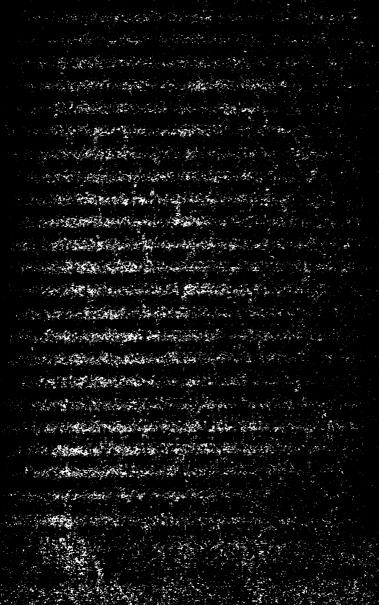


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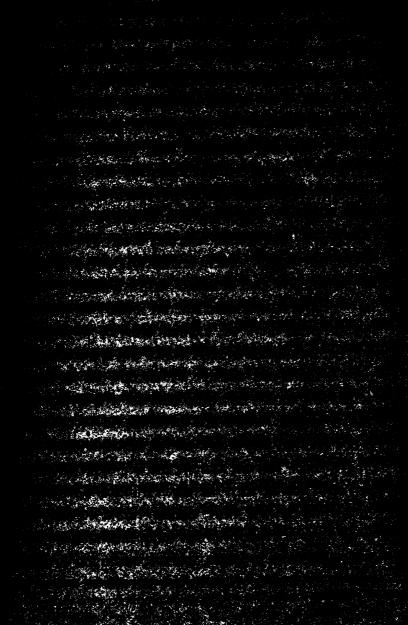


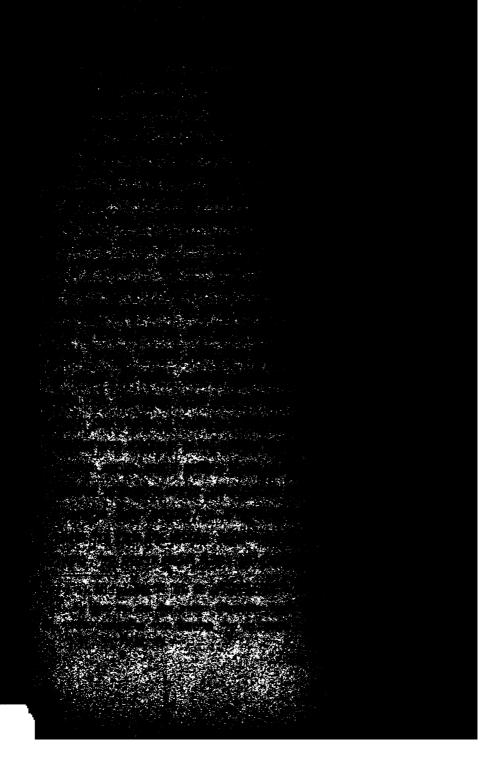


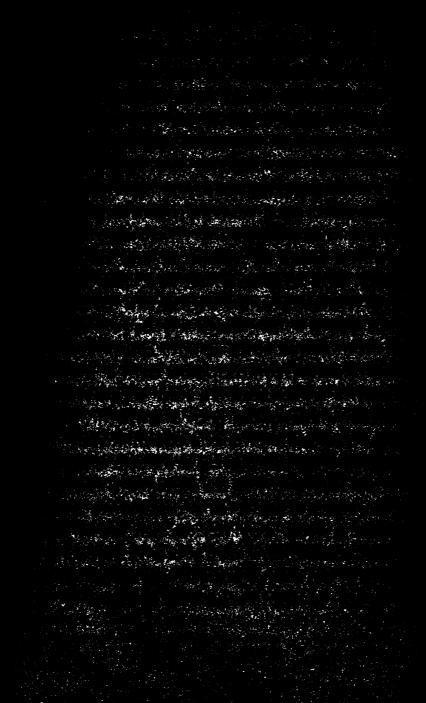


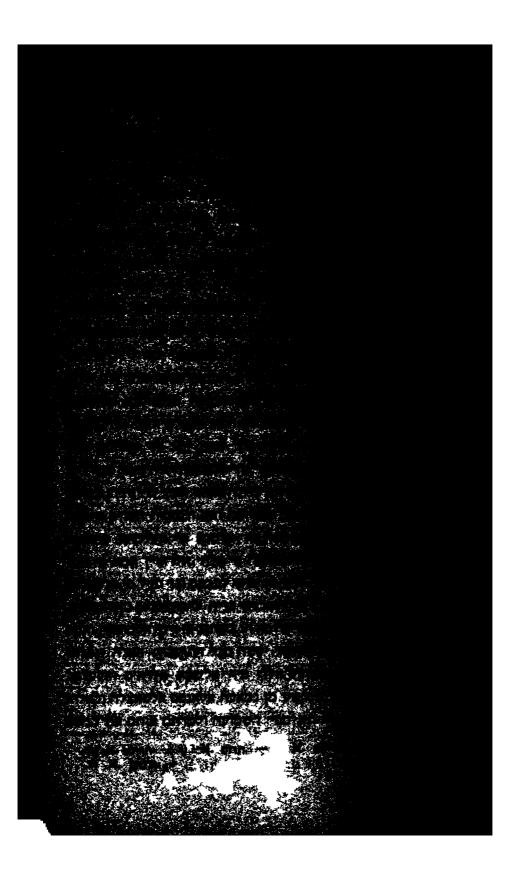


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